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San Francisco, California
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COMMISSION ON WARTIME RELOCATION
AND
INTERNMENT OF CIVILIANS

Tuesday, August 11, 1981

Golden Gate University Auditorium
San Francisco, California

Hearing convened at 9:00 a.m.

Before:

HON. WILLIAM M. MARUTANI, CHAIR

HON. EDWARD W. BROOKE

FATHER ROBERT F. DRINAN

DR. ARTHUR S. FLEMMING

HON. DANIEL E. LUNGREN

HON. HUGH B. MITCHELL

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COMMISSION ON WARTIME RELOCATION AND INTERNMENT OF CIVILIANS

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TUESDAY, AUGUST 11, 1981

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JUDGE MARUTANI: I will call to order today's session of the Commission on Wartime Relocation and Internment of Civilians, the hearings in San Francisco. I am William Marutani. I will be temporarily presiding at these hearings until Congressman Lungren is able to arrive on a flight to San Francisco.

As you can see from the nameplates in front, we have with us today, starting from my left, Father Drinan, former member of Congress, next Senator Edward Brooke, formerly of the United States Senate, Senator Hugh Mitchell, also formerly of the United States Senate, and then, of course, Congressman Lungren, who will be here later on. To my right is Dr. Arthur Flemming of the U.S. Civil Rights Commission and formerly the Secretary of Health, Education and Welfare.

I might add that I see with some trepidation the number of witnesses who will be testifying. I don't know how many of the witnesses are here. I am going to ask you, please, if you can, whenever possible, first of all submit your statements, your written statements. If you can simply summarize the written statements you would be doing a service, not only to the Commission, but also to the other witnesses who will follow.

I have no doubt that this is going to spill over. I am sorry to make that prediction, but if you could do that, it

would be very much appreciated. Moreover, kindly keep your remarks brief and to the point.

Keep in mind that there are many witnesses testifying. I know you have waited a long time to give your message, but please keep in mind the number of witnesses we do have.

With that, we will start promptly with the first witness for this morning, a statement from the office of the Mayor of San Francisco, Honorable Dianne Feinstein. I understand appearing on her behalf is Yosh Nakashima. Mr. Nakashima.

STATEMENT OF YOSHIO NAKASHIMA

MR. NAKASHIMA: Thank you. Mayor Feinstein is ill this morning, and so she asked me to read this statement into the record. I am a member of the City Planning Commission, of the City and County of San Francisco.

"Mister Chairman, Distinguished Members of the Commission on Wartime Relocation and Internment of Civilians. Thank you for this opportunity to appear today.

The detention during World War II of more than 120,000 persons of Japanese ancestry on the West Coast has been a moral blight on the conscience of all who treasure liberty.

I would like to address my testimony to two areas: the hardship faced by Bay Area detainees; whether they and the other Japanese Americans should be compensated for their travail in the 1940's.

According to statistics gathered by the Japanese American Citizens League, a total of 126,000 Japanese American civilians were ordered by U.S. military authorities to leave

their homes in the San Francisco Bay Area and were detailed at the Tanforan Racetrack in San Bruno. More than 5,200 of these civilians were from San Francisco, 3,000 were native-born U.S. citizens. Some 8,000 were held at Tanforan, behind barbed wire fences, guarded by armed soldiers, from April 1942 until October 1942, and then transferred to Topaz, Utah, for the remainder of the war.

Tanforan camp was typical of the facilities used by U.S. military authorities for the relocation of Japanese Americans. The camps were primarily county fairgrounds, race tracks and livestock exhibition halls that were hastily converted to hold an average of approximately 5,000 people each.

Those confined at Tanforan lived in horsestalls, cleaning out the manure before they moved in, and improvising mattresses from straw.

They were moved out of their homes, their businesses, away from their churches and schools and neighborhoods with little notice. Less than four weeks passed between notification and actual relocation. The military permitted them to take only those items which they could carry with them. Everything else -- furniture, homes, and the accumulation of a life-time had to be sold or given away or simply abandoned. Bank accounts were frozen as "enemy assets." Mortgages were foreclosed.

Our nation was blinded by the bombs that fell on Pearl Harbor and failed to see the terrible consequences of imprisonment of its own citizens. By Executive order, Japanese

Americans were imprisoned. They had no trial. No specific charges of espionage, sabotage or any other violation ever were filed. In effect, they were denied the Bill of Rights that shielded each and every American.

Only those Japanese who lived in California, Arizona, Oregon and Washington were affected by this denial of our basic liberties. Japanese Americans some 3,000 miles closer to the enemy were not subjected to any eviction or incarceration. The military commander in Hawaii determined that the vast majority of Japanese Americans there were loyal to the United States and anxious to help our nation win the war.

Indeed, the Munson Report, which had been submitted to the President and to the Secretary of State only three months before Executive Order 9066 was issued, certified that Japanese Americans as a group held an extraordinary degree of loyalty to the United States and that immigrant Japanese were no danger to the national security. The Munson findings were corroborated by intelligence surveys conducted by both the Federal Bureau of Investigation and by Navy Intelligence.

On the west coast, authorities were alarmed during the first uncertain months of the war that an invasion might be imminent and turned on its Japanese American neighbors. The military command, attempting to stitch together a thin thread of defense, armed larger coastal cities, and believed that evacuation and imprisonment were justified. The Supreme Court upheld this view.

The Court ruled in a number of cases involving the restriction, eviction and detention of west coast Japanese Americans -- all of which are expertly analyzed in Yale Law Professor Eugene Rostow's June 1945 article -- that the American military had the constitutional right to do anything it deemed necessary to prosecute successfully a war against a specific enemy. Professor Rostow's review demonstrated a number of errors in the Court's handling of these wartime cases and provides the legal basis upon which I hope this Commission will mount the necessary effort to reverse those poorly reasoned and unjust decisions.

If our Constitution has meaning, and I fervently believe it does, it must prevail for all citizens and sacrifices the liberty of none on the pretext of protecting others. Racial prejudice, a persistent virus in our society, flared with the dread news of the surprise attack, and in the anxiety and anger that followed, even judicious men and women succumbed to the moment and permitted fellow citizens to be stripped of their civil liberties and marched off to barbed-wire prisons.

In retrospect, this is horrifying, and this government must rectify this terrible wrong. It must do so not only to cleanse its conscience which in itself is important to a nation that prides itself in individual freedom, but to set right the Constitution so that never again are the rights of any American eradicated at bayonet point. Beyond the national imperative of, in effect, rectifying the Bill of Rights for all

Americans is the equal obligation for the nation to pay some restitution to those Americans who endured the indignity of internment.

To be sure their loss of homes, farms, belongings, income and simply the freedom to walk the streets of their hometowns never can be fully repaid in dollars. I earnestly believe some form of restitution is necessary to compensate for those lost years of imprisonment. Any restitution is simply partial. It'll never cover the loss of a home or a business, but it will stand as a national public apology and the constitutional assurances of freedom from racial discrimination that is the right of every American.

Allow me to close by thanking all of the members of this Commission for your concern and for your commitment to equal justice under the law."

Thank you.

JUDGE MARUTANI: Thank you very much.

We will proceed directly. I understand that the Congressman, the Honorable Tom Lantos, of the 11th District, is he here? He is not. All right I will move right on for a moment.

Honorable Richard Hongisto, Member, San Francisco County Board of Supervisors?

Some of these individuals may be here later, I understand. We will move on, but let me make sure. Is Honorable Milton Marks, State Senator, California is he here yet?

All right, Honorable Sunne McPeak, Contra Costa County Board of Supervisors. Is she here yet?

Is Honorable George Miller, is he here yet? If not, I will move on.

Moving on the to Resolutions portion, I will run over that schedule very quickly. Board of Supervisors, County of Monterey; Board of Supervisors, County of Santa Clara; City Council of Cupertino; California Democratic Council; Asian Pacific Federal Employees Association; Veterans Leadership Conference, Pittsburg, California; and the United Methodist Church, California-Nevada Conference.

Wherever possible, if you wish, ladies and gentlemen, if you can simply submit your statement into the record, it will officially be made part of the record, and will have just as much bearing and weight as if read. So wherever possible, we will be delighted to receive those.

Who is present here?

MR. HONGISTO: Richard Hongisto.

JUDGE MARUTANI: All right, Mr. Hongisto, I understand you have a statement on behalf of the San Francisco Board of Supervisors?

MR. HONGISTO: Well, I have a statement on behalf of myself.

JUDGE MARUTANI: Oh, you do. All right. Thank you. ✓

STATEMENT OF SUPERVISOR RICHARD HONGISTO

MR. HONGISTO: Thank you very much for inviting me to be here today. I appreciate the opportunity to express my thoughts on this subject.

This is something I have had the opportunity to think about over the years because when 1942 arrived, I lived in Minnesota and my father came to San Francisco to work in the shipyards in the war effort. When we arrived here, we had a great deal of difficulty finding housing.

It came to pass that the only place we could find was a home that had previously been occupied by Japanese Americans that had been interned. The house had been sold, as I gather, to Americans here, and as I heard later, at a very modest price. It became vacant because of that and we moved into it.

Through the years, I used to wonder what happened to the people that lived there, and perhaps just a little bit more than some people, had the occasion to ponder the issue, and to think about it.

As I was leaving to come this morning, a friend said to me, "Well, what do you know about that?" And, I said, "Well, I don't have to know anything about it. I am entitled to an opinion."

"I have this kind of opinion: What would I think if I heard someone call a Jew a "kike," or a Black person a "nigger?" I feel that we are all entitled to have opinions on a subject such as this. I don't think you have to be Black to resent that kind of thing, or Jewish. Nor do you have to be Japanese or Japanese American to feel very bad about what happened or to have an opinion on it, or to question the constitutionality of it, the propriety of it, or the

morality of it. Or, just to ask yourself, how would I feel if that happened to me?

My name is of Finnish ancestry, and I can ask myself, how would I feel if the U.S. had a war with the Soviet Union, and Finland and being right on the border was caught in the middle, and an Executive Order was issued saying: All people of Finish ancestry will be rounded up immediately or report to a detention center and to have to sell everything you own immediately at auction. I own property here. I know what would happen to me if I were forced to dispose of my property in such a fashion, and the whole world knew that I was going to be interned. I would have to sell it right away.

I would incur enormous losses I worked all my life -- enormous losses and savings I worked all my life to make for myself. And, if I were told to go and report to this intern center, but you can only take the things you can carry on your back -- you have to carry all of your bedding, all of your cooking utensils, all of your personal needs. You are entitled to take everything you need for your whole family, as long as you can carry it on your back.

If I had to dispose of everything else I owned, I know what that would mean economically, psychologically. I know how I would feel about the morality of it. I would feel it was very wrong, very unjust, very unfair, very cruel, very thoughtless, very heartless.

That is exactly the way I feel about what happened to the Japanese Americans, when they were interned. It doesn't

take great genius or imagination to understand that to tell people they have to sell all their belongings, in effect, pack all their needs on their back, and get shipped away, even though they were born in this country, raised in this country, citizens of this country. It doesn't take a great genius for, or a lot of imagination, to ask yourself: Well, why wasn't that done to people of German American ancestry, or Italian American ancestry? They were also involved in the war.

Those kinds of questions are obvious on the fact of it. I would just like to say that I feel that if something like that happened to me, I would think \$25,000 was a pittance. That is my attitude toward the proposal at hand.

I am not saying it is so small, it should be turned down, but I wouldn't consider that it was a very reasonable reparation for the kinds of psychological disabilities that occurred to the children, being branded as traitors.

Sociology in the United States today is replete with theories about -- labeling theories. We hear it all the time about the effect it has on juvenile delinquents. How much labeling theory -- labeling processes are a cause of juvenile delinquency. We can only ponder what kinds of psychological trauma were inflicted on the people who were interned and put in camps that were prisoner of war camps, in effect, and what kinds of effects this would have on their psyche.

I think trying to equate that with a dollar amount is obviously difficult, but it doesn't seem to me that if I had a family, children, and a home, and had to go through all that, my whole life interrupted, I wouldn't think that \$25,000 seemed very significant in return for experiencing that.

That is my opinion, and I offer it to you. Thank you for your time and courtesy.

JUDGE MARUTANI: Thank you very much.

I will run down this next list. Board of Supervisors, County of Monterey. Do they wish to simply submit a statement? Is she here?

(Voice from the Audience): Your Honor, she is here and will be coming back shortly.

JUDGE MARUTANI: When you say "she," who will that be?

(Voice from the Audience): Our chairperson, Ms. Barbara Shipnuck.

JUDGE MARUTANI: All right. Board of Supervisors, County of Santa Clara. Would you please identify yourself for the record?

STATEMENT OF JANE DECKER

MS. DECKER: My name is Jane Decker. I am the Director of Intergovernmental Relations for the County of Santa Clara. Unfortunately, the board members do have a board meeting this morning, which is why no member of the board is here. I do have a very short statement.

JUDGE MARUTANI: Thank you.

MS. DECKER: The Board of Supervisors of Santa Clara County, a county with a large Japanese American population,

both before the war and after, feel strongly that monetary reparation would at least in small part right the injustices and wrongs perpetrated by Executive Order 9066.

Forced relocation, loss of real and personal property, and the deprivation of civil rights and constitutional guarantees, all in the name of military necessity was unfair and inconsistent with the basic philosophy of this country.

Monetary reparations are only fair and appropriate. I present to you the resolution, which by formal action indicates these feelings by the Board of Supervisors.

I will not read this.

JUDGE MARUTANI: Thank you very much.

All right, we will move right on to the City Council of Cupertino.

Well, the California Democratic Council, I understand that Lia Belli is present at this point.

STATEMENT OF LIA BELLI

MS. BELLI: Thank you. For the testimony, my name is Lia Belli, and I am speaking in my capacity as San Francisco Human Rights Commissioner and also president of the largest grass-roots Democratic organization in the country, the California Democratic Council.

Our resolution, which has been submitted today states that:

WHEREAS, during World War II, some 120,000 men, women and children of Japanese descent, mostly citizens of the United States, were incarcerated for up to four years without hearings or trials in U.S. style concentration camps; over

1,000 Aleuts were forcibly removed from their ancestral lands at the beginning of the conflict, and placed in abandoned Alaskan fish canneries to fend for themselves; and

WHEREAS, Japanese American men and a number of women volunteered from the barbed wire camps to join U.S. military intelligence service in the Pacific War Zone, and the 442nd Regimental Combat Team, demonstrating exemplary heroism, and in all 33,000 Japanese Americans served in the U.S. Armed Forces during World War II; and

WHEREAS, there were great property losses, as well as other severe damages suffered, such as loss of individual freedom, deterioration of the sense of human dignity, loss of income, and psychological trauma; and

WHEREAS, Public Law 96-317 passed by Congress and signed by President Jimmy Carter in July 1980 established this nine member Commission on Wartime Relocation and Internment of Civilians;

WE THEREFORE RESOLVE, that the California Democratic Council recommend to the Congress of the United States, that adequate monetary, redress and reparations be awarded to those persons of Japanese descent and of the Aleutian Islands, who suffered the injustices and hardships resulting from the actions of the U.S. Government against them in World War II; and

BE IT FURTHER RESOLVED, that the Congress of the United States budget monies to designate an archives that would be housed at the San Francisco Public Library, main branch, or in an area of San Francisco known as Japan Town, that has

emerged as the cultural and spiritual scene of the American Japanese community, and would serve as a focus for the growing numbers of us who are in solidarity with our American Japanese neighbors. An annual appropriation should be set aside for staffing, maintenance and accessions. It would be a library for all relevant correspondence of the Army and other government agencies during that period of incarceration. It would maintain copies of lawsuits, seeking the release of those, which was in fact all, unlawfully detained. Court opinions of those lawsuits would also be held in the collection. Poems by prisoners, articles of clothing, designs of the prison camp's books, periodicals, contemporary artists' renderings would also be contained therein, all representing the Asian Pacific American experience. We must make such a place a reminder that never again should such a mistake be made. Yet it must also be something of a positive nature, a sanctuary for enjoying and learning from the arts and crafts of the contemporary scene, so that each of us may benefit from the shared experience of an enriched and enriching culture.

I am here today because many members of our Asian Pacific Caucus were interned at this time. They are now members of the California Democratic Council. I have been asked by them to speak with one voice about the injustice and also to speak that never again would this happen again.

Thank you.

JUDGE MARUTANI: The next resolution is from the Asian Pacific Federal Employees Association, San Francisco.

STATEMENT OF MIKE HAMACHI

MR. HAMACHI: My name is Mike Hamachi. I am a Nisei, and I was asked to read the following resolution by the Asian Pacific Federal Employees Association of San Francisco.

"WHEREAS, on August 11th, 12th, and 13th, 1981, the Presidential Study Commission on Wartime Relocation and Internment of Civilians is conducting its hearings in San Francisco, California, to determine what were the real causes and effects of mass wartime evacuation (Executive Order 9066) on the population of Japanese Americans who were uprooted from their homes and forcibly removed from the west coast of the United States of America, and held in ten concentration camps located in the interior parts of the United States of America (i.e., Arizona, Arkansas, Utah, and several others), during the period 1942 to 1946, and to determine what remedies can be made by the Congress of the United States to redress the "constitutional wrongs" that have been committed against them; and,

WHEREAS, the Japanese American Citizens League, the National Coalition for Redress and Reparation, and the National Committee for Japanese American Redress, each in their own way are seeking before the aforementioned Presidential Study Commission full redress and restitution for the "constitutional wrongs" that have been committed against the Japanese Americans who experienced wartime internment by their government; and,

WHEREAS, the above Japanese American organizations are seeking before the aforementioned Presidential Study Commission,

assurance that similar "unconstitutional acts" on the part of the Federal Government shall not happen again to any group of innocent people in this country;

NOW, THEREFORE, BE IT RESOLVED by the Asian and Pacific Federal Employees Association, that this organization takes great pride in supporting the intentions of the Presidential Study Commission on Wartime Relocation and Internment of Civilians, and in supporting the purpose and object of full redress and restitution for the Japanese American victims of wartime internment by their own government (1942 to 1946) in United States concentration camps and assurance that similar internment of innocent people will not be repeated;

RESOLVED, that a suitable, prepared copy of this resolution be transmitted to the Presidential Study Commission on Wartime Relocation and Internment of Civilians."

Signed: Cleveland Lee, President

August 10, 1981

Thank you very much for this time and opportunity.

JUDGE MARUTANI: Thank you. The next is the Veterans Leadership Conference, Pittsburg, California, resolution.

STATEMENT OF VINCENT RIOS

MR. RIOS: Thank you, Mr. Chairman.

My name is Vincent Rios, Deputy Director of Veterans Leadership Conference, Western Region.

Many of the issues facing Americans, we are becoming more and more aware, we share by the common link, we as

Americans have among our many groups. All our groups have at times faced exclusion from the American system because they have been arbitrarily viewed to be different or outsiders. This applies especially so to the Japanese Americans who were victims of the wartime internment in America in the period between 1942 and 1946.

The purpose of the Veterans Leadership Conference is to link fragmented, dispersed and often alienated groups where input into the decision making and access into the American system. Such action addresses both immediate and long term needs.

Therefore, the Veterans Leadership Conference wholeheartedly supports the intentions of the Presidential Study Commission on Wartime Relocation and Internment of Civilians and full redress and reparation.

Thank you.

JUDGE MARUTANI: Thank you very much, Mr. Rios. Next is the United Methodist Church, California-Nevada Conference. Dr. Roy Sano.

STATEMENT OF ROY SANO

DR. SANO: Members of the Commission, I am delivering a resolution in support of the reparations for the unjust imprisonment of Japanese Americans during World War II on behalf of 382 local United Methodist Churches and their 103,000 members of the California-Nevada Conference of the United Methodist Church.

At its annual session, June 17-21, 1981, in Sacramento, California, 1200 members representing these churches deliberated

on the issues and endorsed the resolution in its plenary session. The statement has been submitted to the staff for the Commission records.

Those arranging the presentation have invited a personal statement when the resolution is presented to you as members of the Commission.

As a United Methodist minister who has worked for 19 years in local Japanese American churches and communities, and as a person who was sent with his family to Poston Relocation Center in Arizona, I want to describe the toll which the redress payments will only mitigate in a token way.

Other have spoken of the legal violations, the economic losses, the vocational setbacks and the social disruptions which the incarceration produced. I wish to speak of the damage to our very personhood, that is our identities. Who we were and what we became as a result of the concentration camps can be described in images which depict our deepest values and most pervasive behaviors.

It was Ruth Benedict who said, "a sword and a chrysanthemum" depicted the people we were. In her field work for the War Department, Benedict studied the Japanese who were to be occupied eventually. The interviewed prisoners of war in the South Pacific as well as the Japanese Americans imprisoned in evacuation camps in the U.S. She said that: "Both a sword and a chrysanthemum are a part of the picture. The Japanese are to the highest degree, both aggressive and unaggressive, both militaristic and adaptable, submissive and resentful of

of being pushed around. . . brave and timid."

Benedict described the people we were as we went into the camps. The experience of Frank Chuman in Los Angeles on the day Pearl Harbor was bombed depicts what we were to become as a result of the incarceration. The event is reported by Bill Hosokawa in his book, Nisei. It reads:

"The Chumans had their customary Sunday lunch together, picking at their food in fearful silence, subdued and shocked. After lunch, Chuman's parents agreed it would be prudent to destroy as much evidence as possible of family or sentimental ties with Japan. They burned letters, photographs, books and magazines." Of the rest of that day, Hosokawa quotes Chuman: "My father went to a dresser in his bedroom where he kept two samurai swords, one long for two hands, the other short. These were family treasures handed down from the Satsuma clan. I had looked forward to owning these swords some day, and many times had secretly taken them out to admire the magnificent blades. My father removed the swords from the beautiful inlaid cases and he took them out into the back yard. There he thrust both blades, bare and glistening, deep into the ground and we buried them. I was disconsolate and sad. Disposal of these beautiful pieces of Japanese workmanship seemed to be a symbolic rite. It was as though a tangible cultural tie with Japan was being severed."

What Mr. Chuman did on December 7, 1941, depicted what a generation of Japanese Americans would do for two decades and a half following the war. We buried the swordly part of our

identity as a price for the albeit shallow acceptance and precarious advancements we have subsequently enjoyed. We became all chrysanthemum without a sword. We were the "flower people" before the "flower children." The ethnic movements from the late 1960's and the early 1970's have tried to restore a wholeness to a distorted people. The struggle for reparations represents one of a continuing series of efforts and you may be assured that more will follow.

A sword becomes necessary when we recall the devastations of our people which they have suffered and the way it was compounded by defraud in an earlier gesture at reparations. Only \$38 million was paid through the 1948 Japanese American Evacuation Claims Act when the Federal Reserve System itself estimated our losses totalled \$400 million. At one point, an average of \$1,400 was paid in legal costs for each case to work down an average claim of \$1,030 to a \$450 payment. More than three times as much were earned by non-Japanese than the actual payments for losses by the Japanese.

You may ask how a minister can argue this was, that we work for the recovery of sword equality for our people. Did not Jesus say, "Put your sword back into its place; for all who take the sword will perish by the sword?" But the same Jesus is also quoted to have said, "I have not come to bring peace, but a sword." "Let him who has no sword buy one." While these words may not sanction any and all use of coercive measures, it is clear we cannot use the words of Jesus to support those who would emaciate the Japanese Americans and

keep them looking like flowers without swords, as the Rip Van Winkle Senator from California is trying to do.

Precedents for reparation, if it is granted, will discourage any future indiscriminate incarceration, even under martial law conditions in this society. All citizens will find greater protection for their human rights. All people will find assurance for their dignity.

Thank you very much.

JUDGE MARUTANI: Thank you very much. Does the panel have any questions?

FATHER DRINAN: Dr. Sano, I was struck by the statement in the "Whereas," in the resolution that "Whereas, the American Convention on Human Rights to which this country is signatory, states that "every person has the right to be compensated in accordance with the law in the event he has been sentenced by a final judgement through a miscarriage of justice." Would that be the Inter-American Convention on Human Rights, and which President, if you recall, signed it, but I don't think it has been ratified by the United States Senate. Am I correct on that?

DR. SANO: Yes, I think you are correct, Father Drinan. I am only delivering the message and had not checked out all the documentation.

FATHER DRINAN: No, but it is an excellent point that had not come to my attention before.

DR. SANO: But you are right. I do not believe that the U.S. is a signatory of --

FATHER DRINAN: Well, we are a signatory. Some President signed it, but I know that the U.S. Senate has not ratified it. But, even so, it is binding in a certain sense, and it is very, very relevant, and I want to thank you for your statement and for bringing that to our attention.

DR. SANO: Thank you.

JUDGE MARUTANI: All right, I understand the representative from the County of Monterey is now present. Would you kindly state your name for the record and spell it so we will have it correctly?

STATEMENT OF BARBARA SHIPNUCK

MS. SHIPNUCK: Thank you. I am Barbara Shipnuck; I am the Chairwoman of the Board of Supervisors of Monterey County, California, and that spelling is S-H-I-P-N-U-C-K.

I believe the Commission is in receipt of our resolution. Before reading it, I would just like to make two comments, one general and one personal.

I think the mark of a great nation is to be able to recognize its mistakes and when we do so, to be able to redress those, where it is possible. This nation has always stood for a feeling of integrity and morality that we wish to pass on to our children.

It appears to me that we can't turn our back on a mistake that we've made where we hurt the very fiber of that integrity that holds us a little bit different from any other countries on earth.

On a personal note, I was born on the east coast and was not aware of the internment of the Japanese on the west coast, but it came very vividly to my attention in 1972, after I moved here with my husband, and we were hosting two Japanese students who were attending the college in our community for agricultural exchange purposes.

We took them to San Francisco, as people do to show them the sights, and we went to the Golden Gate Park. At that time in the museum, the photography exhibit, a very moving photography exhibit, of life in the camps was on display, and I found myself in the very uncomfortable position of explaining to these two fine, intelligent, Japanese young men, who had not lived at the time of the war, what had happened, why it happened, and what we were planning to do about it, if anything. And, how, instead of doing anything about it, we just were no longer talking about it, we were acting as though it almost didn't exist, until some literature began to emerge in the 1970's and the TV portrayal of "Farewell to Manzanar," and the photography exhibit, which began to bring it more and more to public attention.

I found myself feeling very uncomfortable, somewhat ashamed, and very, very embarrassed, that this could, indeed have happened here, and that we were, instead of trying to make amends, trying to pretend that it had never existed.

And, so, I was delighted to be able to bring to our Board's attention, the need for our support of this Commission and the work that you are embarking upon in the form on

Resolution 81-382, supporting the Commission on Wartime Relocation and Internment of Civilians and the Japanese American Citizens League's redress efforts.

"WHEREAS, a Commission on Wartime Relocation and Internment of Civilians will be holding public hearings concerning Japanese American Citizen's redress efforts; and

WHEREAS, the Japanese American Citizens League's National Committee for Redress has worked diligently in establishing a final resolution to the experiences of Japanese American citizens in 1942; and

WHEREAS, the Japanese American Citizens League will be providing personal testimony at these public hearings of those who experienced the wartime camps and is in support of commentary of those in responsible governing positions; and

WHEREAS, the Japanese American Citizens League has solicited statements from their friends in government acknowledging injustices of 1942 and urging remedial action; and

WHEREAS, our government is committed to combating discrimination and protecting individual liberties; now

BE IT THEREFORE RESOLVED, the Monterey Board of Supervisors hereby urges the Presidential Commission on Wartime Relocation and Internment of Civilians to affirm the need for the United States to redress the victims through passage of legislation calling for reparations."

Passed on July 7th of this year.

Thank you for your attention, and I hope we can move forward in this very important area.

JUDGE MARUTANI: Thank you very much, Ms. Shipnuck.

Before moving on to the next portion, is there anyone here representing an organization whose name I called, who was not present, and is now present. If not, I will move on to the 10:00 portion.

STATEMENTS BY RETIRED U.S. ARMY OFFICERS

JUDGE MARUTANI: Colonel Boris T. Pash, U.S. Army retired, Chief of Counter Intelligence Corps, is he here?

COL. PASH: Yes, I am here.

JUDGE MARUTANI: Fine. Western Defense Command and Fourth Army, 1940 to 1943. Colonel, we are delighted to have you here.

STATEMENT OF BORIS T. PASH

COL. PASH: Thank you. My name is Boris T. Pash. My position in 1940 to 1943 was Chief of Counter Intelligence, Western Defense Command and Fourth Army.

The question of the 1942 relocation from the Pacific Coast of persons of Japanese background, must be reviewed and studied in the context of the time, the events, and the circumstances when all this took place and certainly should not be subject to Monday morning quarterbacking.

My impression is that there exists a tendency to characterize the United States government as having been cruel, callous and insensitive to the hundred plus thousand persons of Japanese background, and having acted in an inhumane manner; that the relocation of these persons was not necessary.

Having been called to active duty in June 1940, I was assigned as Chief of Counter Intelligence Division, first with the Headquarters 9th Corps Area, and after its activation, with the Headquarters Western Defense Command Fourth Army, which included the seven western states and Alaska.

A situation developed in 1939 while I was teaching and coaching at Hollywood High School, California, which had seriously modified my personal attitude toward persons of Japanese background in the United States -- call it concern -- and I had a lot of Niseis playing football with me.

I was planning to take an all Nisei high school level baseball team to Japan. During the preliminary planning, one of my Nisei players, Hashimoto cautioned me about including boys 18 years or older or those who would be 18 during the trip. He told me that all American Japanese held dual citizenship. At the age of 18, they became subject to military service in Japan and were expected to fulfill this obligation. And, if in Japan at that time, would be held there until completion of the service. According to Hashimoto, many accepted this obligation.

I reported this to the Los Angeles FBI field office. Special Agent E. Louis Nichols, under the cover of a sponsor for the team, and I discussed this matter with Hashimoto. It was decided to drop the project for the time. Later Nichols asked me to pursue the situation. Subsequently in 1975, Nichols recalled the incident and prepared a memo of which I will present a copy with this paper. (See Incl. #1)

Following up on Nichols' request, I visited the Japanese Consular Office in Los Angeles and was told that all Japanese in the United States, including Nisei, were considered to be Japanese citizens and at the age of 18 must fulfill their military obligations in Japan. A register of all Japanese in Southern California was kept in the Consular Office in Los Angeles.

Many young men picked up their passports and returned to Japan to fulfill their military obligation.

JUDGE MARUTANI: Audience, please?

COL. PASH: In 1940, I received a postcard from Japan. "Banzai, I am in the Japanese Navy: Signed Hashimoto."

Let me jump ahead to 1946. One day while on occupation duty in Tokyo, I was stopped by a young Japanese who had recognized me. He had played on my football team in the 1930's. After mutual greetings, he asked me, "Can you help me get back to the United States?" In response to my question, he told me that he was in Japan at the outbreak of the war; he later got married and worked for the Domei Agency. My response to him was: "You come to my office, and if you can tell me that at no time did you do anything inimical to the interests of the United States, I shall try to help you. If you cannot, don't come." He never came.

Two short comments, information which you probably have but consider insignificant. On the 16th of November 1945 the day after release from camp about 1500 Japanese repatriates, most of them American born, left for Japan. On 1 November 1980, a Japanese individual stated, on TV Channel 2, San

Francisco, that over 1500 Japanese Americans were killed in Hiroshima during the explosion of the atomic bomb. My personal question is: Were there such numbers in other areas and why were they not confined to camp? How did they exist?

The Western Defense Command Intelligence Report for 14-21 February 1942 reported that: "The Mexican Government has already removed the great majority of persons of Japanese ancestry from lower California and Sonora to inland places." In the same report, Canada reported the removal of all aliens, including 2500 Japanese, from British Columbia area to east of the Cascade Mountains by 1 April. This report I will also submit. (See Incl. #2)

One of the disturbing factors was that at no time prior to Pearl Harbor or thereafter, particularly during the critical early months of the war, was any information received from local Japanese sources on suspected clandestine or anti-American activities or attitudes within the community. No reports on persons from the local areas who had gone to Japan.

Yet, on 23 February 1942, a warning by an anonymous caller, referred to as a west coast Japanese, was made to the Navy, more than one hour prior to the shelling of oil installations at Elwood, California by an enemy sub. That information had come from someone, I'm sure, who had advance information.

On 24 February, two more such calls were received. A copy of this G-2 report I will also submit. (See Incl. #3)

What was the situation within the Western Defense Command? The weekly intelligence periodic report of 16-23 May 1942, gave the enemy the capability, among others, of conducting surprise raids or attacks on the Pacific Coast ... with a possibility of an attack of the Alaska area as a feint to draw our naval and air forces prior to a strong attack on the Pacific seaboard. I have that attachment here. (See Incl. #4)

I am not here to object to whatever redress, if any, our Government should decide on, keeping in mind that equally as large, if not larger, numbers of other Americans suffered similar financial losses as a result of the war.

I am here to ask that the action taken in 1942 be considered in the light of the times, the conflicting information which was available and the honest estimates made by our military command, and including the President of the United States, as to what was necessary to preserve the Nation.

Since the action taken in early 1942 was taken solely in the honest opinion that it was urgently necessary for the security of our Nation and all its people, including Americans of Japanese ancestry, I do not believe that our nation owes anyone an apology for those emergency measures.

This is the end of my formal statement, and I shall be happy to answer any questions you might have.

JUDGE MARUTANI: Any questions?

FATHER DRINAN: Colonel Pash, do I understand your position that you are not conceding that this was a mistake.

I don't think anybody is assaulting the integrity of the patriotism of the people who did it, but in hindsight I think the people feel now that it was a mistake, that less drastic measures, far less drastic measures, would have sufficed and that an injustice was done to 120,000 people. Are you denying that mistakes were made?

COL. PASH: If we knew then what we know today, there probably would be an adjustment, but if you --

FATHER DRINAN: Well, we apologize for our mistakes in life, don't we?

COL. PASH: Yes --

FATHER DRINAN: Isn't that what a lot of people want the government to do, apologize and say, "We made a mistake?"

COL. PASH: No, I don't think so. Under those circumstances, it was not a mistake. A mistake is when you do something wrong. Under those circumstances, we had no other way out.

FATHER DRINAN: Well, that is against all of the testimony that has been accumulated through the years. There were many other ways out, if in fact there was any necessity of a way out.

COL. PASH: May I, in response to that say frequently everyone refers to concentration camps to the fact that you sort of get the impression they were locked up in camps. No -- by locked up in camps, I mean cannot go out. No -- now just let me --

JUDGE MARUTANI: Let's keep order here.

COL PASH: You see this is -- I have a couple of papers here that -- just a minute.

FATHER DRINAN: What are you trying to prove?

COL. PASH: What I am trying to show is that offers were made to those in the relocation camps to go out into private industry in the states of Utah and Nevada and so forth to work at the prevailing wages and to receiving housing from --

FATHER DRINAN: But the children and the senior citizens didn't get that housing. There was no way by which they could escape the concentration camps, and that's what they were.

COL. PASH: Yes --

JUDGE MARUTANI: Ma'am, will you please take your seat?

I will have to have you removed if you do not.

VOICE FROM THE AUDIENCE: He is telling the truth.

JUDGE MARUTANI: Have the security come down and remove this lady. She is disrupting the proceedings.

SAME VOICE FROM THE AUDIENCE: I demand --

JUDGE MARUTANI: Please remove her.

Please proceed.

COL. PASH: I just want to say that today we know that maybe something could have been done differently, but we are not sure.

FATHER DRINAN: I thank the witness. I have no further questions.

SENATOR BROOKE: Colonel Pash, in your job at the time in 1940, as I understand it, was Chief of Counter Intelligence Corps?

COL. PASH: Yes.

SENATOR BROOKE: Did you make any recommendations to the Commander of the Fourth Army relative to the incarceration of Japanese Americans?

COL. PASH: No, that was not my responsibility.

SENATOR BROOKE: If, at any time, you had any information that any Japanese Americans were involved in espionage or sabotage, did you?

COL. PASH: Well, the thing is that it was difficult -- we had no information except at that time, for example, a preliminary warning of a submarine attack. Now somewhere -- and the attack took place, by the way, an hour or so after that warning came.

SENATOR BROOKE: Warning came from what source?

COL. PASH: An anonymous phone call.

SENATOR BROOKE: And, did you presume that to be a Japanese American?

COL. PASH: No, we didn't presume. The person calling said he was a west coast Japanese. That's what I stated in my --

SENATOR BROOKE: Who received the call?

COL. PASH: The Navy.

SENATOR BROOKE: The Navy.

COL. PASH: And they transmitted it to us, and I have a copy of the report in here. I would also like to state that at the time, and I have an Ordnance report in here, for example, the United States Army was rushing by express ammunition to the coast. There was a battery of guns coming

down from Utah, horse drawn, at a fast pace.

We were, you might say, militarily defenseless. I am not a military expert. As you know, I was teaching in Hollywood; I had experience; I was a reserve officer in the Intelligence, and I was called in. As a result, I would not be able to discuss technical military status here but from the point of view of the FBI, for example, they were at a loss. We were at a loss, and we had not one report coming in.

Now, we had reports from Germans, from Italians, from Russians coming in that they suspect Mr. So and So. There were none that came in from a Japanese source.

SENATOR BROOKE: Now, what conclusion did you draw from that?

COL. PASH: The conclusion one could only draw that we could not tell. You see, the 1500 or 2000 men disloyal to the United States out of maybe 120,000 could have caused serious consequences if any invasion actually took place.

SENATOR BROOKE: How could you conclude that there were 1500 to 2000 disloyal Japanese Americans?

COL. PASH: I just figured -- I mean I am just giving you an illustration.

SENATOR BROOKE: Did you get that number out of the air somewhere?

COL. PASH: No, I am just giving you an illustration. We had -- I personally had two instances in which I realized that these young boys, the young Nisei, according to information I had at the time, held a dual citizenship, and many of them as the Consul told me, went to Japan to serve their military duty.

SENATOR BROOKE: Are you giving this in justification for the incarceration of 120,000 Japanese Americans?

COL. PASH: No, I am telling you the situation as we knew it in the Intelligence Division. Now the concentration or the relocation was a matter of an entirely different group and they were not associated directly with the Army. There was a special commission established by the President of the United States to study this question.

SENATOR BROOKE: But, you made a statement that they weren't even in camps. Did you see any of these camps?

COL. PASH: No.

SENATOR BROOKE: Then how do you know they weren't camps?

COL. PASH: Well --

SENATOR BROOKE: How do you know they weren't concentration camps, as they have been called by many witnesses who have testified before us?

COL. PASH: Well, I -- I --

SENATOR BROOKE: You don't know, do you? You don't know, you've never been there?

COL. PASH: No, but from the photographs I've seen, they were about the type of camps -- as a matter of fact, I understand one camp was being prepared for our recruits.

SENATOR BROOKE: How can you tell this Commission that a camp that has barbed wire and armed guards is not a camp, not a concentration camp?

COL. PASH: A concentration camp, you cannot go in and out of.

SENATOR BROOKE: Could they go in or out at any time?

COL. PASH: They could go out to work, yes. And, they worked in the fields.

SENATOR BROOKE: But, you don't know this of your own knowledge, do you?

COL. PASH: Yes.

SENATOR BROOKE: You were there, you went to these?

COL. PASH: No, I wasn't there.

SENATOR BROOKE: Well, how do you know?

COL. PASH: You obtain knowledge by reading.

SENATOR BROOKE: What did you read?

COL. PASH: I read some books referring to that particular period.

SENATOR BROOKE: Would you tell this Commission what books you read? Cite those books at this time if you will.

COL. PASH: Well, I'll see if I have it here. I could provide the Commission with a list.

SENATOR BROOKE: We ask you to provide the Commission with any citations to any books which you read which describe these concentration camps at this time. Now, we are talking about at the time. You read these at the time, is that correct?

COL. PASH: Yes, that is correct.

SENATOR BROOKE: Now, you said you did all this in the name of national defense. More things have been wrong in this country in the name of national defense, more wrongs committed. Now, you know that?

COL. PASH: In this country, a lot of things that are done in the name of something, are done wrong.

SENATOR BROOKE: Yes, in the name of God or in the name of national defense.

COL. PASH: That's right, yes.

SENATOR BROOKE: Now, do you think this was done in the name of God as well as in the name of national defense?

COL. PASH: I don't say either one.

SENATOR BROOKE: You don't say that? That is certainly not my purpose, to ridicule a witness. You could be a very helpful witness. You were there at the time. You were in an important position in counter intelligence but you did not visit any of the concentration camps which resulted in the incarceration of Japanese Americans.

COL. PASH: And I had no responsibility for the camps.

SENATOR BROOKE: No responsibility for the camps. You never saw those camps.

COL. PASH: Neither did the military. They were turned over to --

SENATOR BROOKE: well, that is a different question. We will have to decide what the military's responsibility was. At least, your counter intelligence had no responsibility for it whatsoever?

COL. PASH: No.

SENATOR BROOKE: You had no input into it whatsoever?

COL. PASH: Into the camp process?

SENATOR BROOKE: Yes.

COL. PASH: No.

SENATOR BROOKE: Or into the decision to incarcerate the Japanese Americans?

COL. PASH: No.

SENATOR BROOKE: So you are just giving your opinion, and things that you read, and telephone calls you received from anonymous people, is that correct?

COL. PASH: I am giving you the sum total of the intelligence that we had at the time.

SENATOR BROOKE: Now, you make this sound very official, "the sum total of the intelligence that you had." You are speaking of the intelligence of what?

COL. PASH: Information received regarding any activities that take place, and then you evaluate it, and as a result you produce a degree of intelligence.

SENATOR BROOKE: And, you evaluated this information and material?

COL. PASH: Yes, when you do not get information, that is information in intelligence too.

SENATOR BROOKE: I can't believe that our intelligence system would work on no information at all. Is that what you are asking us to believe?

COL. PASH: No, not all -- I told you --

SENATOR BROOKE: Well, it sounds like it was really.

COL. PASH: I told you that our information was that all the young Japanese had dual citizenship. Some of them served in the Japanese army. That was information we had.

SENATOR BROOKE: Let's assume that you are correct, that Japanese Americans had dual citizenship. Did that form the basis for the conclusion that these Japanese Americans should be incarcerated at camps or were potentially enemies?

COL. PASH: No, not necessarily.

SENATOR BROOKE: Well, what conclusion did you draw from the dual citizenship?

COL. PASH: The fact that they either had loyalty for Japan or loyalty for the United States.

SENATOR BROOKE: That they could have had loyalty for either or both?

COL. PASH: Yes.

SENATOR BROOKE: All right, were they under surveillance at the time?

COL. PASH: Well, there were thousands of them, so we didn't survey all the Japanese. I mean, we didn't pinpoint any. I had a specific instance where this young man told me about the dual citizenship. I had information that he eventually went to Japan and did serve in the Japanese army.

SENATOR BROOKE: All right, that is one case, and you only have information about that. You don't have any definite documentation that he did? You can't give us any documentation?

COL. PASH: No.

SENATOR BROOKE: And, if he did, then so what? I presume there were some Germans that went back to Germany and enlisted in the army, and there were some Italians who went back to Italy and perhaps served in their army or navy or air force.

COL. PASH: Yes.

SENATOR BROOKE: Well, what is the basis for your conclusion? I still don't understand that. Is that one instance that you are making a judgement on?

COL. PASH: If there were an attack on the Pacific Coast --

SENATOR BROOKE: Yes --

COL. PASH: -- and if there were a reasonable group who were disloyal, and a landing was effected somewhere -- we had Guadalupe as one of the -- that's just north of Santa Barbara, as probably an effective place to land, we would have a problem to get our troops down there. We didn't have the guns that could challenge the Navy, the landings, at that time, and we gave them that capability clear into June of 1942.

Now, I think you will appreciate the fact that one of the reasons the United States is in such a position is because as soon as the robber doesn't come around, you take the policeman off the beat. You see, we had no intelligence organization of any consequence at the time, and, of course --

SENATOR BROOKE: I am not arguing that point. I can understand that, but the question is, who is the robber? In your example, the robber is not the Japanese American living in the United States?

COL. PASH: No, no, the robber is the Japanese navy.

SENATOR BROOKE: All right.

COL. PASH: Now, if they tried to effect a landing somewhere on the California coast, we would not be in a position to challenge that landing until it finally came about.

Continuation
SENATOR BROOKE: It sounds to me as though you all were in an utter state of confusion and chaos at times.

COL. PASH: I think the nation was in a state of confusion.

Continuation
SENATOR BROOKE: And, I don't say that facetiously.

COL. PASH: You really can't pick out the Intelligence group or the Western Defense Command. We were trying to be organized and train while we operated.

Continuation
SENATOR BROOKE: But, being in that state of confusion and chaos, you reacted arbitrarily, did you not?

COL. PASH: No, I think it was an honest effort. Well, I am speaking on behalf of those people who had the decisions to make. I think they acted in an honest opinion that this was the thing to do in order to protect not only the coast, but if something happened, and there was quite a bit of panic. The people in California were very much up in a -- sort of an excitement about the presence of the Japanese. Everybody was suspicious one way or another.

SENATOR BROOKE: Well, they were suspicious even before the war, weren't they? You had problems before the war that carried on after.

COL. PASH: Now, I had no problems. I had -- I once fielded an entire Japanese Nisei football team to play football. I coached --

Continuation
SENATOR BROOKE: That is no help to me because I have lived all of my life -- and some of my best friends are Black, you know. You understand what I am saying?

COL. PASH: Yes, I --

SENATOR BROOKE: Sometimes I wonder if you do understand.

COL. PASH: Yes --

SENATOR BROOKE: You understand. To tell me that some of these Japanese Americans played football on your team doesn't mean very much to me.

COL. PASH: No -- what I am trying to tell you is my attitude with the Nisei boys. I was asked to go up to San Francisco to coach the Japanese team, which was a Nisei team, football team, that played against a Chinese team in Kezar Stadium.

My attitude to these young men was a sincere -- I don't consider, and I certainly don't feel that we use a good term like Japanese Americans, Black Americans, Hispanic American -- I think we're all Americans. We might be of Japanese background, we might be of some other background.

SENATOR BROOKE: Sometimes we aren't all treated like we are all Americans. That is what we are here to find out.

COL. PASH: Yes, well, that is up to you to find out. And I think as Americans, the Committee will accept my statements, made in an honest way, of a situation which developed then, and which probably, if our country would permit without the newspaper interfering in our intelligence activities, we might be in a better position if something happened.

SENATOR BROOKE: Well, we have time constraints and I am going to yield the floor, but I would just like to ask you

one further question. You started out by saying that we must consider the time in which these events occurred. Now, looking at it in hindsight, do you think we made a mistake in incarcerating, putting into camps -- and let's not argue about what kind of camps they were. I don't think you know any more about them than I do and I wasn't there, and you weren't either. But at any rate, let's say they were put into camps, do you think that we should have incarcerated 126,000 Japanese Americans or Americans in camps even in those times?

COL. PASH: That is very hard to resolve. That is. You cannot say what would have happened if we did not, and I'm sure that I would not want to be in a position to say that there was something else we could have done.

SENATOR BROOKE: Should we have put all Germans, rounded up all the Germans and put them in concentration camps?

COL. PASH: That was an entirely different situation. Germans were not clustered in the first place.

SENATOR BROOKE: I would think it would be more important to have them clustered than unclustered, because then we would know where they were.

COL. PASH: Let me complete -- will you let me complete my statement?

SENATOR BROOKE: Yes, certainly.

COL. PASH: We had numerous reports from people from the German community and when we found out and investigated these reports, there were Germans, Italians, Russians, who were more or less pro-Fascist, you might say, who were

deported to areas other than --

SENATOR BROOKE: Were the Italians clustered?

COL. PASH: We had a lot of information. You see, the thing is --

SENATOR BROOKE: No, no, answer my question, if you would.

COL. PASH: Well, I don't know whether the Italians were or --

SENATOR BROOKE: Well, listen, the Italians lived in ghettos, Japanese lived in ghettos, Blacks lived in ghettos, didn't they? They still do.

COL. PASH: I don't call them ghettos.

SENATOR BROOKE: That's because you never lived there. You said because the Japanese were clustered, and I'm just trying to distinguish why the Japanese were clustered, and you say the Italians were not clustered, assuming the Germans were spread throughout the community.

COL. PASH: Yes, the Japanese probably -- and I think this is true -- kept to themselves, more tight-knit, than the Italians and Germans, because we got quite a bit of information from both Italians and Germans.

SENATOR BROOKE: Well, we could go on and on but I am going to conclude. I would just like to say that I can't see, and we will still have open minds, and we are going to listen to all the witnesses. But I can't see that you make a case for justification for incarceration of 126,000 Americans in World War II, no matter whether they were Japanese, Italian, Germans, or whatever. It is wrong, and I think you, yourself,

know that it was wrong.

COL. PASH: At the time, I do not think it was wrong -- at that time.

SENATOR BROOKE: And, now. And, now?

COL. PASH: And, now, I'd have to question whether or not what would happen.

SENATOR BROOKE: All right, you are entitled to your opinion. I thank you, but I think you are wrong.

JUDGE MARUTANI: Any other questions?

SENATOR MITCHELL: I am just wondering what consideration was given by your Intelligence Corps to the General Mark Clark recommendation, the FBI recommendation, the Munson Report, and the Commander Ringle Report, that the mass evacuation was not necessary. Were any of those given consideration at the time, trying to reach some other solution in your office, your Intelligence office of that day?

COL. PASH: As I told the Committee, that question did not come to my office. I was not involved in those questions. I was asked information with regard to concentration of people. I mentioned Guadalupe because that was a heavy concentration of which we had practically no immediate control; by control I mean it was far away from our installations. We had very little information and so forth. I provided what information I knew about the backgrounds. As a matter of fact, I think that I might have been preparing for another assignment.

SENATOR MITCHELL: So these reports were not your background?

COL. PASH: No. The question of actual relocation, no.

SENATOR MITCHELL: Thank you.

DR. FLEMMING: I would just like to pursue Senator Mitchell's question for a minute. Were you aware of the Munson Report as a part of the Intelligence operation? Did you have the opportunity of reading it and evaluating it along with all this other information which you called to our attention?

COL. PASH: I don't recall the report under the title "Munson." I don't know when it came out.

JUDGE MARUTANI: Colonel Pash, did the United States government recognize dual citizenship?

COL. PASH: (No response).

JUDGE MARUTANI: Are you aware of whether or not we did or didn't?

COL. PASH: No, I am not aware of it.

JUDGE MARUTANI: Well, would it surprise you to learn that we do not?

COL. PASH: We do not?

JUDGE MARUTANI: We do not recognize dual citizenship. What some foreign government may do is their business, and we couldn't care less. Are you aware of that now, sir?

COL. PASH: I don't understand in what context you mean here.

JUDGE MARUTANI: Well, you mentioned dual citizenship as a factor.

COL. PASH: Yes, that's right.

JUDGE MARUTANI: Did you trouble yourself to learn, to determine what our own government's position was at that time in reference to dual citizenship? You, as a counter intelligence officer?

COL. PASH: Yes, I did not look into that matter. You see --

JUDGE MARUTANI: I think you have answered the question, sir. Let me move on to one other point. When was that telephone call about the submarine shelling that you received?

COL. PASH: Uh --

JUDGE MARUTANI: The advance warning by some unidentified person who said he was Japanese.

COL. PASH: I think it was in February. Yes, right here.

JUDGE MARUTANI: Of what year, sir?

COL. PASH: 23rd of February 1942.

JUDGE MARUTANI: And, do you know what the status of the Japanese was at that point during the war?

COL. PASH: Yes, that is, we could give --

JUDGE MARUTANI: No, what were they?

COL. PASH: Well, they were moving in Southeast Asia.

JUDGE MARUTANI: No, no, excuse me, the Japanese Americans here on the mainland. You are aware that President Roosevelt handed down Order 9066 on February 1942? You are aware of that?

COL. PASH: Yes.

JUDGE MARUTANI: And, what did that order eventually result in, if you know?

COL. PASH: Well, I don't -- I don't recall the --

JUDGE MARUTANI: Well, I think I will terminate my questioning.

SENATOR BROOKE: There is one question that concerns me, and Senator Mitchell and others who have referred to it, and I can't quite understand. You were Chief of Counter Intelligence and I want to find out what input, if any, your information or your recommendations had on the ultimate decision of the President to issue this executive order?

COL. PASH: Any personal report that I might have made certainly went through the command and whether it went back or not -- it would only be used, I presume, by the Commander of the Western Defense Command and those involved who evaluate their own information and their own positions.

SENATOR BROOKE: So you would have had some input, you think?

COL. PASH: Well --

SENATOR BROOKE: I would suspect that you would have had some input if you were the Chief of Counter Intelligence at the time. I imagine that the Commander --

COL. PASH: A report from us, yes.

SENATOR BROOKE: A report from you would be evaluated and form the basis of some judgement that they would make, some recommendation --

COL. PASH: But, things would be included in the report that the Commander of the Western Defense Command would make, but it wouldn't be my report as such, going in. It would be his evaluation, based on my report and other information he had.

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SENATOR BROOKE: It just seems to me that that information is so spotty, and doesn't have any real basis; I mean, a telephone call, an anonymous telephone call. I would hate to think that the government was making decisions based upon anonymous telephone calls, and frivolous -- no, I won't call them frivolous -- but weak information.

COL. PASH: No, the reports from the FBI, reports from the Naval Intelligence would all have gone into that, yes.

SENATOR BROOKE: Thank you.

FATHER DRINAN: One last question of the Colonel. On your theory about the people being clustered and so on, would you have felt that the U.S. Army, the United States at that time, should have interned the one-third of the population of Hawaii that was Japanese?

COL. PASH: That was a question that was handled in a different way because, as I understand it, the Japanese, the Filipinos, the Chinese, all lived in a sort of the same environment there and they weren't separate. Now, if --

FATHER DRINAN: If the United States had, in fact, in a logically and consistently in a certain sense, if they had interned one-third of the population of Hawaii, would you be here today saying "well, that was plausible at the time?"

COL. PASH: I don't know the situation there; therefore, I cannot tell you. I heard that, for instance, when they went out into the fields to work, they had to leave their machetes, and when they came out, I think, some reports from the Filipinos, but I'm just -- this is second hand information

information. I have no direct information on Hawaii.

FATHER DRINAN: I thank you very much.

SENATOR BROOKE: Was there any documentation at all of any act of sabotage on the part of any Japanese American? Do you know of any?

COL. PASH: No.

SENATOR BROOKE: Thank you.

JUDGE MARUTANI: Thank you. The next witness is Colonel James M. Hanley, U.S. Army retired, Commander of the 2nd Battalion, 442nd Regimental Combat Team, 1943-1945.

STATEMENT OF JAMES HANLEY

COL. HANLEY: I perhaps should say first that, to my knowledge, all G-2 operations were not a disaster in World War II.

The 442nd Combat Team was organized as of February 1, 1943. I suspect, with knowing fully, that the concept of organizing a Nisei combat unit originated in the G-2 section of the War Department. John J. McCloy, who was then Assistant Secretary of the Army, was credited with the idea, presenting it to President Roosevelt, who, of course, approved the concept. I say it was probably -- possibly originated in the G-2 because the first assigned Commanding Officer of the 442nd Combat Team was Lt. Col. Merritt Booth, who was a member of G-2, who had spent at least three years living in Japan, assigned to an Infantry unit, who spoke Japanese, read it, and wrote it. So he was very familiar with the Japanese language and had considerable familiarity with the Japanese people.

However, a point in time arrived, before we were actually organized when a new commanding officer from the Infantry was assigned, and Colonel Booth became the Regimental Combat Team Executive Officer. I suppose that that was due to the fact that G-3, which is Operations, found out that G-2 was organizing a combat team and said, "No way are you going to do that."

However that might be, obviously the concept was to do something to prove that Japanese Americans were in fact Americans, and loyal Americans. The cadre began to arrive in Camp Shelby, Mississippi on February 1st, as I said, 1943. The cadre was from other military units, people of Japanese ancestry who had had military experience. The fillers, enlisted men who came in to make up the bulk of the unit, came from Hawaii, in large part, but also from some of the camps along the West Coast.

We received our full complement around the first of April 1943, and began our formal training. There was considerable publicity at the time. We had newspapermen all over the place, and they had some interesting comments to make with reference to the training of the unit and the attitude of the young men that made it up. I remember one newspaper man asked a Nisei soldier from Hawaii what he had learned during his training. He said: "They are trying to teach me to stay alive." The newspaper man said: "What do you mean by that?" He said: "Well, the idea of a soldier is to get killed, and they are trying to teach me here how to stay alive."

However that might be, about two-thirds of the officers were of non-Japanese descent. There were a few Nisei officers. Those of us who were of non-Japanese descent were impressed from the first day, at least I was, and I'd see these men get off of trucks, the cadre in particular. I never saw a finer looking bunch of soldiers any place than the cadre that climbed off those trucks and lined up and marched off to be billeted during that period of time.

The unit consisted of some 5,000 individuals, in three battalions of infantry, a battalion of artillery, and a company of combat engineers. We trained until 1944. We left Shelby on April 22nd of that year and headed for Italy.

In the meantime, the 100th Infantry battalion, also Nisei, consisted of individuals who had been in the Hawaiian National Guard, had been transferred out and organized into this separate unit. The unit was transported to the United States; first to Camp McCoy in Wisconsin, where it was organized into a combat battalion. They went over to Italy some months before the 442nd, and when we arrived in Italy and entered combat in June of 1944, the 100th battalion became our 1st battalion. We were in combat in Italy and France as a combat team up until the end of the war -- first in Italy, then to France, in the Vosges Mountains, then to what we called the Champagne Campaign in the mountains above Nice, France, then back to Italy, a total of some seven campaigns.

Initially, since our replacements had to be Nisei, the program for the replacement of our casualties was not timely

with the result that we would last about 30 days in combat due to the high casualty rate of about two-thirds. We were no longer combat effective. We had to wait for replacements before we could re-enter combat.

The unit, it has been asserted -- and I think truthfully -- although I have never checked the records myself, that the 442nd Combat Team became the most decorated unit in the United States Army for its size. Even if that is not literally true, we had several hundred decorations. As I said, the size of the combat unit was about 5,000. All together during the course of the combat operations we went through about 15,000 men. Now that doesn't mean that they were all killed. Many of them were, of course, and many of them were men who were wounded and never returned to the unit. Many of them were wounded who did return to the unit.

The Nisei made a splendid combat record and, I think, accomplished their purpose of reducing prejudice. The question naturally arises as to why this was so. One of the impressive things to me about the 442nd was that here we had some 17 year olds, 18 year olds, mostly very young men, who fully appreciated and knew what they were there for. They were in uniform to prove something, not only to fight for their country, but also to prove that they were, in fact, Americans. They knew that what they did in combat, what they did during the war would reflect upon them, upon their parents, upon their brothers and sisters and on succeeding generations. It was a very heavy burden for these very young men, which they

carried with great distinction.

A characteristic of the Japanese, that I might mention, and I think helped in the combat -- as combat soldiers -- was the strength of the Japanese family. Most of you who know Japanese know about the Japanese, and all the Japanese here understand this. Japanese have very strong family ties.

One of the things that we used to do with reference to these men when one of them would get in a little trouble would be to threaten to write their fathers and tell them the trouble they were in, and I never saw it fail to work. Nor, I might add, did I ever write such a letter.

We had no disciplinary problem to speak of. They were young men that sometimes might get into a little fracas but we had no serious disciplinary problem. We only had one general court-martial. We never had any deserters -- we only had one "reverse-deserter." He deserted out of the hospital to get back to his unit.

As illustrative of the spirit of these men, I recall one time in Italy we were occupying a high ridge. The only way to get up there was up the face of the mountain. It was about a three hour climb. We were up there about three days. All our ammunition, supplies and water had to be handcarried up this path. One day I was in the upper reaches of the path when I saw a young man come up. It was the second time I had seen him that day, and I said to him, "Haven't you been up here before today?" He said, "Yes, sir." I said, "That's a pretty tough climb coming up that mountain." He said, "Sir, when I

think what they are going through up there, I don't mind at all."

Now, that is the type of the spirit these young men had, and they performed, in my opinion, with great honor to themselves, to their families, to their ancestors, to future generations, and to their country.

Thank you.

SENATOR BROOKE: I have one question.

COL. HANLEY: Yes, sir.

SENATOR BROOKE: You spoke of the inordinately high casualty rate. You don't remember what that rate was, do you? How did it compare with other casualty rates for other units?

COL. HANLEY: No, I don't. I have checked those figures before in the past. I do not now recall them -- recall what they were. I have, however, at the time I checked the figures some years ago -- I have checked other records, for instance, Civil War records, and casualties, particularly KIA's (killed in action) in Civil War units, and there were Civil War units that had more casualties than we had. But they were high.

SENATOR BROOKE: I remember that the example you gave about the high ridges in the Apennines in Italy, and it seemed that the 442nd was thrown into some of the most hazardous combat missions that there were at the time. I speak with some knowledge of this, because I was Operations Officer with the 366th and was assigned to Mark Clark's Fifth Army as were you.

COL. HANLEY: Right after the war, I commanded the 370th Infantry.

SENATOR BROOKE: I beg your pardon.

COL. HANLEY: I commanded the 370th Infantry.

SENATOR BROOKE: Yes, I understand. I remember when you took command of that, and the 366th was not actually a part of the 92nd Division at the time, and it seemed to me that the 442nd was thrown up against the hills; those mountain ridges where the Germans were really entrenched. Those big guns were in there at the time and your casualty rate was extremely, extremely high as I recall.

They were proving a lot of things, and they were hearing at that time about what was happening on the West Coast in the United States of America. They had to prove, as you said, their loyalty more than anything else, not only their loyalty, but they were trying to prove the loyalty of the Japanese Americans who were living at home.

COL. HANLEY: I understood that.

SENATOR BROOKE: You understood that, and others understood that. So, they were given very difficult missions, and, as I understand it, even asked for difficult missions.

COL. HANLEY: Well, "asked" I don't know about. I don't know who did the asking, I didn't.

SENATOR BROOKE: You didn't? I can understand that you didn't. You didn't have the same thing to prove, did you Colonel?

COL. HANLEY: No.

SENATOR BROOKE: But, they did have very difficult missions and very high casualty rates?

COL. HANLEY: That's right; that's right.

SENATOR BROOKE: It was a very difficult thing for them at that time to take that all, knowing what had been going on back home in California. Is that not true?

COL. HANLEY: That is right; that's correct.

SENATOR BROOKE: I have no further questions.

JUDGE MARUTANI: All right, Colonel, thank you very much.

IMPACT ON JAPANESE AMERICAN VETERANS

JUDGE MARUTANI: We will move on to the next segment of the testimony, the subject matter: "Impact on Japanese American Veterans." The first witness is Ernest K. Wakayama from Fukuoka, Japan. He is a World War I veteran, and for your information, I might add that Mr. Wakayama made this trip especially to testify. He felt that he wished to testify and has a message as to the impact of the entire episode back in 1942 from the standpoint of a World War I United States veteran.

Mr. Wakayama.

STATEMENT OF ERNEST K. WAKAYAMA

MR. WAKAYAMA: Mr. Chairman and Honorable Commissioners, my name is Kinzo Wakayama, age 86. I came from Japan. It is a great pleasure for me to be here.

First, I would like to apologize for my poor punctuation due to false teeth and decrepitude, plus physical weakness by three major surgical operations, also poor sight, hard hearing and forgetfulness.

By constraint of time allowance, I will follow this brief form: place, event, affection, result and damage, and for supplement, I have with me a translated tape recording of

my manuscript written in Japanese, of which a copy has been sent to Ambassador Mansfield in Tokyo, Japan by registered mail, asking him to forward same to President Carter about three years ago.

I am quite sure that it fully covers the essential facts therein, for which you are about to obtain as required. I will submit said tape.

1. Place: Terminal Island, California.

Event: Verbal Exclusion Order received from armed Marines. Evacuation -- 24 hours limit.

Affection: Was astonished. Refused as a citizen but observed the fierce looking faces, my mind changed, and to avoid trouble later, found it wise to obey.

Result: Disposed all household belongings, namely two cars, Ford and Pontiac, double bed, furniture, and fixtures - damaged; purchase price forgotton.

2. Place: Santa Anita Assembly Center Camp.

Event: Apprehended and hand-cuffed. Reason not known.

Affection: Greatest shock, anger, and indignation made me restless.

Result: Taken to Los Angeles City Prison at night. Prison - number of press reporters and cameramen were there taking pictures. Appeared in newspaper the next day. Arraignment. "Willingly and knowingly attempt to overthrow the U.S. Government." Court: no hearing, no questioning. Judge, prosecutor, and my attorney from the Civil Liberties Union met together for two or three minutes and adjourned.

Outcome: 72 days in jail and released. It was a peculiar procedure. Taken to Pomona Camp.

3. Place: Manzanar Segregation Center Camp.

Event: Tear gas and shooting. Two or three persons died and several wounded, I learned later. Segregation commenced.

Affection: Was ridiculous to veterans to answer questions therein printed, so I objected and refused.

Result: Picked up at midnight by three armed guards. Came by ambulance and was taken to Lone Pine Prison once again. Reason not given. Prison: was detained about ten days, no questioning. Neutral country Consul representing Japanese government came and released all aliens. I was left alone in the jail because of my citizenship status. Sent a message to my wife. She went to see a man from the Justice Department and requested protection. The reply was, "If protection wanted, tell your husband to become an enemy alien." His name sounded like Gaffrey, not sure. Hard feeling, extremely disappointed, lost hope, and anger intensified when such irresponsible reply came out from high Justice Department personnel.

Outcome: Branded and declared as a disloyal citizen.

4. Place: Tule Lake Internment Camp.

Event: Renunciation of citizenship campaign started. Murder of canteen manager.

Affection: I thought the renunciation was a natural outcome for the branded and declared disloyal citizen.

Result: Herded into a stockade. Reason not given.

5. Place: Santa Fe Internment Camp, New Mexico.

Event: Conflict between the disloyal group and the quiet group started.

Affection: Had no interest. Got ill by thin air of high altitude.

Result: Transferred.

6. Place: Crystal City Internment Camp, Texas.

Event: None

Affection: Felt at ease. Rejoined with wife and two sons including sister-in-law because her mother died at Tule.

Result: Aboarded train to Vancouver, embarked for Japan.

Summary: The writ of habeas corpus created vengeance by the administration and the arraignment with top news in Los Angeles newspaper made the front page with my picture in it read by 50,000 or more people. Was very efficient to stir up the public sentiment, to make me the target of all events occurred thereafter at various camps I was taken to. Destroyed my pride, honor and dignity.

My Opinion:

1. In regards to the arraignment, I would like to know who planned the charges: "Attempt to overthrow the United States Government." This is a serious and a great challenge as it is subject to supreme punishment by death. It was also a great insult to an innocent citizen and to a veteran.

Where was the legal procedure? Why and its reasons?

2. Imprisonment twice again without due course was another inexcusable insult also. On what ground, evidence and proof that such action was taken?

3. Pertaining to problem of disloyalty, do I have to die twice to show and establish my loyalty? Why? My honorable discharge certificate from the Army was not given the slightest thought at all, had no recognition and verification to my loyalty. This may be just a scrap of paper but, to me, it is valuable because I obtained it in exchange for my most precious life!

4. Where do I find my freedom, liberty, righteousness, and the champion democracy under the Constitution which I had admired as a sacred doctrine?

5. I envy the comrades who died happily on the battlefield in love for their country and did not return home rather than being kicked around after 20 years later and also being branded and declared as a disloyal citizen because, unfortunately, I returned home alive.

6. I am afraid that if such injustices are not corrected and left in arrears, criticism will be bound to arise in the future and might spoil the brilliant American history. Why criticize the Gestapo method while similar treatment was imposed upon me in this country?

Comment: If the First World War veteran, including myself, had shown and established preeminence and unprecedented gallantry and merits like the "Go for Broke" boys of the 442nd

Regimental Combat Team of Hawaii, the voice of "Jap is a Jap" did not come out from the West Coast Defense Commander, and such incarceration and internment had never occurred. I feel guilty myself and am very shameful.

I sincerely hope that such tragedy should not be repeated once again.

Redress:

1. Heard not long ago that the demonstration of peaceful appeal was held near the White House, by ex-soldiers and members of the Vietnam Peace Foundation, question mark, and was arrested and detained for a few days. Redress in the amount of \$10,000 each was allotted.

2. My claim with itemized bill for the same purpose was made through my son about ten years ago but in vain. This son was born at Camp Manzanar, 38 years ago, and now an assistant professor at the Nevada University. He is the product of internment.

3. In compliance with the apology made by ex-President Carter last year pertaining to the internment of the Japanese American citizens, I am not only a citizen but a veteran of the First World War, served with the U.S. Army. Thus, my claim aforesaid is now quite applicable and legitimate for reconsideration I think.

And I would also like to say that the renunciation of citizenship took place under duress be corrected and restored to such persons without argument.

4. I am not here merely to tell the true story but at least to aid your Commission for fact finding and also for the purpose to wipe off the stain left on one page in the history by means of redress to avoid criticism.

Conclusion: I call myself "the number one victim of political football game of internment" sponsored by the wartime authorities administration. I am the ragged old football, being pushed and kicked around, and forgotten. The severe shock and deep mental wound received 40 years ago still aches in my heart though a number of years elapsed with no remedy.

My remaining life is now very short. I will say this: I was a real American, and I still believe so. Who knows? Only God and my sons.

I thank you for your kind attention. Apologize if I oversaid.

JUDGE MARUTANI: For the Commission's record --

FATHER DRINAN: I just want to say that this was one of the most moving statements that I have ever heard in my entire lifetime, and I am very grateful to you, sir, and thank you.

DR. FLEMMING: I'd like to associate myself with Father Drinan, and as a former U.S. Commissioner on Aging, may I say that you are doing great as an older person!

JUDGE MARUTANI: Do you wish to identify yourself for the record?

J. EDGAR WAKAYAMA: I am his son and I would like to, on behalf of my father, for the Commission's record, like to submit a record of a writ of habeas corpus and all the other

pertinent documents.

JUDGE MARUTANI: Would you give your first name, please?

MR. WAKAYAMA: My name is J. Edgar Wakayama.

JUDGE MARUTANI: Thank you very much. Mr. Wakayama, thank you again.

Those documents tendered will be received.

Our next witness will be Eric Saul, San Francisco. I believe, among other things, he might be characterized as a historian.

STATEMENT OF ERIC SAUL

MR. SAUL: Senator, to answer your question as to what the percentage of casualties were in the 442nd, 100th Battalion, it was 300% casualties, which was the highest rate of casualties in the history of the United States Army.

The unit started out with about 4,500 or 5,000 soldiers. The unit had to be replaced over three times completely, and the bulk of the replacements, many of the replacements, almost the majority, came from America's concentration camps.

SENATOR BROOKE: Thank you. I want to thank you for that. I thought that was correct when I asked the question of the previous witness. I didn't have the actual facts, but I'm not surprised because it was, I think, the highest casualty rate of any unit in the United States history, as I can recall.

MR. SAUL: It was, and I had asked in fact some of the senior military commanders in Italy how this could have happened. How a unit could suffer 300% casualties and not be pulled off the line, not be taken out of combat? Their

answers were "because they were the best unit I had, they were my spearhead, they took the toughest jobs on, and I could always depend on them." In any other unit, 15 or 20 percent casualty rates would be high enough to have the unit pulled out of combat. But, the 442nd continued on, served in seven major campaigns in 14 months. That's a lot of fighting.

They received seven Presidential Unit Citations, more Presidential Unit Citations than any other unit in the history of the United States.

Well, how do I come to know these things? I have been a military historian most of my life, and I have studied American history for 20 years. I am presently co-authoring and editing a manuscript on the history of the Japanese American in the 442nd, 100th Infantry Battalion.

I also helped to produce a major exhibit on the 442nd which I believe told the story for the first time. When I produced this exhibit I wanted to know why, in going to the library, I could find no books on the 442nd, 100th Infantry Battalion. I couldn't find anything but one small book written by a Caucasian that just told a military factual history. It didn't give me any idea as to why these young men fought so hard.

So, in producing the exhibit, I had to go to the veterans themselves, and I learned my first Japanese American word, and that was "enryo." That word means humility. So when I asked the veterans, "Why were you so brave, why did you win so many medals, why seven Presidential Unit Citations?" They said,

"We're really not sure why; I won't tell you; ask my friend, maybe he knows." It was "enryo."

So, I wanted to find out. I wanted to get to the core of the problems, so we interviewed nearly a hundred veterans, and produced about 2,500 pages of oral history transcript on the history of the 442nd. We interviewed everybody from Colonel Hanley to the lowliest private who was in charge of a patrol to get a knowledge of why these men were so brave.

Well, I found out why. I found out because they were fighting not only the German enemy in Europe, they were fighting a war at home, a war of prejudice.

Another two words that came into the vocabulary as to why the 442nd, 100th Infantry Battalion separate was so brave were two more words: "giri" and "on", which very few Caucasian people understand. The 442nd veterans articulated in this oral history transcript program, that they were fighting not only for themselves, but they were fighting for their mothers, their fathers and their sisters and brothers in concentration camps.

When they joined the U.S. Army, they realized they were the only voice that a completely displaced people had. The Government of the United States, the state governments, the local governments, the mayors of cities, governors, attorney generals had all turned on them. What was going to be their voice as to why, that they were loyal Americans? That was going to be with their bodies and with their blood.

This was something that they didn't even articulate among themselves. There were no rallies. These men didn't consider themselves great heroes. They said quietly to themselves, in an individual decision: "I will be willing to go into the Army and prove once and for all that my parents and I are loyal Americans."

In the process of producing this exhibit, I have given a tour of that exhibit nearly 200 times to approximately 3,000 people. I always preface my tour by saying, "We are all Americans. We are all immigrant Americans. Everyone of us came from another land. If, for whatever ethnic group, or racial group or religious group that you came from, if, you were segregated and interned in concentration camps four months after you were incarcerated without due process of law, without the Constitution, how many of you, of these 3,000 people, would serve in the United States Army to prove your loyalty?"

I will be truthful with you, only five people raised their hands and said: "Yes, I would serve in the United States Army."

You have to realize that these young men had a very strong sense of "giri" and "on," that is to bail their parents out. They had a strong sense of family, a strong sense of loyalty, a strong sense even to the very love of their country. They were not going to protest their loyalty. They were going to show it, in a very quiet, very individual way and had the 442nd been the tenth most decorated unit in

the Army, or the fifth or the third, I think they far and away would have proved their loyalty to the United States of America. But being the first, far and away, the first most decorated, the most heavily decorated unit in the history of the Army, proved beyond all doubt the loyalty of these young men and of the whole Japanese American community.

These 18,000 men that served in the 442nd, 100th and the over 8,000 in the Military Intelligence in the Pacific is conclusive, and I think one of the strongest pieces of documentary evidence, that Americans of Japanese ancestry were in fact among the most loyal Americans before, after, and during World War II.

I would like to tell you a couple of stories that I learned during this oral history program that are very important. One to typify the bravery of the 442nd, 100th Infantry Battalion was that at the end of the war in Italy, in a battle called the Gothic Line, which 4,500 members, the entire complement of the 442nd, was asked to be a diversionary tactic to break Hitler's Gothic Line in Italy.

The Gothic Line was a strategic group of hills defended by Hitler's best soldiers, fortified with cannons for years and pillboxes, and the greatest defenses. Hitler said, "Do not retreat from this position." Mark Clark had committed over 40,000 soldiers to break the Gothic Line and they couldn't do it in six months. The 91st and 92nd Divisions could not break the Gothic Line.

So, Mark Clark said, "We're going to bring in the 442nd to create a diversionary tactic." The 442nd heard they were going to be a diversionary tactic, and didn't like the idea. They wanted to be in the main assault. They were used to being a spearhead unit. In fact, they were the spearhead in most of the units, most of the battles that they fought.

So, they climbed a mountain, climbed two mountains that were over 3,000 feet tall, took over eight hours at night to climb it. Several people were even killed when they fell down a hill, it was so steep.

Morning broke, and the diversionary tactic jumped off at 6 o'clock in the morning. They ran down the hill, and in 32 minutes had completely broken the German Gothic Line. They did in 32 minutes what the entire 91st and 92nd Divisions, with over 40,000 soldiers could not do; they did it with 4,500 men in 32 minutes.

For that, the President of the United States, Harry S. Truman, invited the entire Regiment back to the White House at the end of the war. And, when he pinned on the seventh Presidential Unit Citation, a little blue ribbon that said "Gothic Line," he said something. The President said, "I cannot tell you how much I appreciate, on behalf of the United States, how much you have done for the United States of America. You have fought not only the enemy, but you have fought prejudice, and you have won."

Again, you might ask yourself, how could these young men have done that? How could they have come from concentration

camps, how could they have enlisted in the Army? I will tell you another little story very quickly, told to me by a man, a 442nd veteran, named Wally. He told me the story of being incarcerated in a horse stable, complete with manure, and I wanted to find out how he could have joined in the Army after suffering through this horse manure? How could he have done that?

I have a picture of an actual internment center, Santa Anita Race Track, where he stayed, and he said, "Well, my father told me something about the horse manure. He said, 'A lot of good things grow in horse manure.'"

I would like to say that this awful tragedy -- one of the great tragedies in the history of the American Republic -- that is the internment of Japanese Americans; something good may very well come out of that. That would be [that] this hearing and this redress may prevent this from ever happening to any other group of Americans, for whatever reason. And that young men should never, ever again have to prove with their bodies and with their blood and with 300 percent casualties, that they are, in fact, loyal Americans; and they did that.

The upshot is that the 442nd proved the loyalty of the Japanese Americans and that one hundred years of Oriental exclusion laws, Asian exclusion laws on the west coast began to turn around because of the 442nd. Their parents for the first time in 1952 could become citizens of the United States, and their Issei grandparents or parents could own land for the first time, and that all Asian Americans owe a

debt to the veterans of the 442nd and the 100th because they proved the loyalty and the equality of all Asian Americans.

So for that, all Asian American and all Americans owe a tremendous debt to the 442nd, 100th Infantry Battalion. You can ask those veterans what they did, and they will say, "Oh, I didn't do very much. I was just doing my part like everybody else." So that "enryo" and that "giri" and that "on" are very strong principles from which we could all learn an awful lot.

I would like to thank you for the privilege and the honor of talking to you and talking on behalf of the veterans of the 442nd.

JUDGE MARUTANI: Thank you. Mr. Saul, I have not yet seen this exhibit at the Presidio. I am told, however, that it is a very moving, and emotional exhibit. Could you tell us precisely where it is?

MR. SAUL: The exhibit is in the Presidio Army Museum. It is on the corner of Lincoln and Funston, right in the middle of the Presidio of San Francisco. It is in Building #2, Museum. I would like to invite everybody, in fact, would like to invite this Commission to see the exhibit and to use our oral history transcripts or whatever resources we were able to collect on the 442nd for your information.

JUDGE MARUTANI: And what are the hours?

MR. SAUL: We are open every day but Monday, from 10:00 a.m. to 4:00 p.m.

JUDGE MARUTANI: Thank you very much.

SENATOR BROOKE: Did you find any evidence of racism in the command decisions for assignment of missions for this unit?

MR. SAUL: What I found basically -- that was my first suspicion, that why would this unit suffer 300% casualties? My first impression, coming in cold, was that there was racial prejudice. But, actually in talking to the senior commanders of the 442nd, who were very, very fond of the 442nd, said, "They were the best unit I had. I knew they could always get the job done. I knew they would do it."

Subsequently, they were willing to suffer those high casualties and, in fact, during World War II most of the soldiers were not aware that they were suffering any higher casualties than any other unit serving on the line, in Italy or in France.

SENATOR BROOKE: There were a lot of charges at the time that racism had entered into these command decisions; that they were being used as cannon fodder and, of course, the 300% casualty rate, the highest in the nation, gave some credence to those charges. I am interested in your scholarship. You observed this and you did a lot of research on it, I take it, and you found no evidence you can say then of any racism in the command decisions for the assignments of this unit?

MR. SAUL: I would say this, that my scholarship has shown that some of the senior commanders in the southern France campaigns, the Vosges Campaigns, weren't the greatest generals in the world, and the high casualty rate was due to

poor generalship in that particular case, which many of the veterans will bear me out.

In terms of the campaigns in Italy, the senior commander in Italy, General Charles Ryder, I have an autographed photograph in the museum that says "Autographed to the 442nd 100th Infantry Battalion: To the damndest, finest fighting unit I have ever known." And the men spoke very highly of him. General Ryder is dead now so we can't really ask him but my impression is they were a spearhead unit, in fact, a regimental combat team, per se, is a very unusual unit. It was independently formed, independently activated, and would be sent as a trouble shooting type of unit from place to place to place.

Their early reputation -- as their early reputation followed them or preceded them -- they were given literally the toughest assignments, and because they always came through, they were never literally taken off the line for more than a few weeks at a time for R and R (rest and recuperation). So they were constantly in battle.

Again, as I would like to restate, many, many, many, almost a majority of the recruits came from America's concentration camps.

SENATOR BROOKE: Thank you.

JUDGE MARUTANI: Thank you very much.

The next group are veterans from MIS, that is Military Intelligence Service, and the 442nd. They are Harry S. Iida, Karl G. Yoneda, Marshall M. Sumida, Shiro Tokuno, and

Wilson H. Makabe.

Gentlemen, I note that you have been allotted a total of 30 minutes. That will break it down to a maximum of six for each of you. If you would allow us some questioning if you could keep it below that.

I will start with Wilson H. Makabe, of Reno, Nevada, a veteran of the 442nd. You may come up and take your seats, gentlemen, so that you will all be here.

While Mr. Makabe takes his seat, I believe if memory serves me correctly, there is a photograph of Wilson at the White House when President Harry S. Truman pinned the seventh Presidential Unit Citation to the 442nd combat pennant.

STATEMENT OF WILSON H. MAKABE

MR. MAKABE: Thank you for this opportunity. I would like to acknowledge the members of the Commission on Wartime Relocation and Internment of Civilians.

My name is Wilson Makabe. I am a disabled veteran of the 442nd. I lost my right leg in Italy in 1944, and suffered numerous other disabilities at that time.

I was born in Loomis, California on January 11, 1919. I was working on the family farm when war broke out. One brother, Dan, was already in the service. My other brothers and I tried to enlist on December 8th. Only Paul, the oldest, was accepted in the first draft contingent in January 1942.

My other brother, George, my sisters, Grace and Ivy, and I worked together on the farm right up to evacuation in late May 1942. I know that we did not have the dual citizenship

and if given the chance, I think pretty close to a hundred percent of the draft age people, or military age people would have volunteered right after the war broke out.

My father, Shinzo Makabe, was taken by the FBI on December 7th and was not released until November 1942 when he joined the family at Tule Lake. The rest of us worked right up to the evacuation order itself before we left the work on the farm.

I only spent ten days in the camp. I went to Arboga Assembly Center still under construction in May 1942; a dusty, hot area outside of Marysville, about 40 miles from Loomis, California and the very first opportunity I had, I volunteered to work in thinning sugar beets, the hardest work I ever did in my life. This was my opportunity to get out of camp, and I went with about 30 others to Idaho.

We were loaded onto a train coach with an armed guard and went then by cattle car down to Twin Falls, Idaho. We were put into an empty or abandoned farm labor camp and the next morning we were taken out to the fields in the trucks still with the armed guards watching but nothing happened while we were out there in the fields.

The very first opportunity to stay out of camp -- after the beet thinning was over, I worked on a farm about 30 miles from Twin Falls and then worked on a fruit farm right near Twin Falls, and the owner of that farm, Kenyon Green, who was the County Commissioner there in Twin Falls, sponsored the family, got them out of Tule Lake in late November 1942.

When the formation of the 442nd was announced, I went to Salt Lake City from Twin Falls and signed up, but I wasn't called until June 6th; that's three months after it was already organized.

When I got hurt, I spent five months overseas. I wasn't expected to live. Almost every morning, seemed like every time I opened my eyes, there was a chaplain sitting by my bed. I didn't realize the significance at the time but when I left, he came and told me that they didn't expect me to survive the first several months.

They brought me back in stages from the different hospitals, from Rome to Naples for two weeks, then another two weeks at Casa Blanca. I finally arrived in Miami, that was the Air Force receiving hospital in Miami, Florida, on December 23, 1944. I was in a body cast. I weighed less than 60 pounds, cast and all, and I was real happy to be back on American soil.

We were given free telephone calls anywhere in the U.S. So I called my brother in Idaho. See, my other brothers were in the service much longer than I was. Together, we spent pretty close to 14 years in the military between the three of us.

When I called home my brother told me that our house had burned and this occurred apparently on December 17th or so, just hours after the War Department announced that the people of Japanese ancestry could go back to their homes in California, their pre-war homes along the west coast. It was

within hours that someone apparently set the house on fire. We had no way of proving it. The authorities in Placer County said the probable cause was faulty wiring.

Well, the people in charge of the farm there for us said that the tenants were just being replaced with another group, so the house was vacant at that time. But it's kind of hard taking it when I got the news. It wasn't much of a house -- a big two story wood frame building -- but it was our home and everything we had except what we could carry at the time of the evacuation was stored there. Some of it may have been stolen, maybe all of it, but we'll never know what we lost. We lost everything we had up to then.

It was 30 months before I could even stand up or walk or take my first step. I had to wear a long leg brace on my left leg and an artificial leg on my right leg, and I had to use two metal crutches to be able to balance and swing one leg in front of the other to be able to walk.

Paul, my oldest brother, had 15 acres right across the road from the house. He was in the Army for over two years at the time and there was a mortgage of about \$1,200 on that piece of acreage when the Placer County Bank foreclosed. He didn't know anything about the foreclosure until he got back in 1946. Recently, that piece of property was sold for \$800,000 and yet had less than \$1,200 mortgage at the time of foreclosure.

Another sister's property was also foreclosed. We don't know what value could be placed on that, but there was a Soldier's and Sailor's Relief Act that is commonly called the

"Soldier's Moratorium," and legally, Paul's property should never have been foreclosed, but when my brother came back he had no funds. He was getting \$21, up to sixty something dollars a month as a private. He couldn't accumulate money for a legal defense or to try to get any kind of a claim going at the time against the bank and he said, "This all seems so futile," and so he didn't try at all.

We tried hard to rejuvenate the farm but without success, and we finally split it up when the freeway went through there. Fortunately, I was able to go back and get my education. I knew I couldn't farm anymore so I was able to do other work, and sort of dedicated my life to helping others and worked as a social worker, high school teacher in special education; and finally I worked for the Veteran's Administration as Chief of Prosthetic Service for the VA Hospital in Reno, where I retired from several years ago.

Because I feel that the evacuation itself was politically, economically, and racially motivated, I hope that these hearings will result in assurances that such treatment will never again be repeated on any racial minority.

On redress, I hope at least that those who suffered financially will be fully compensated for their losses.

Thank you for this opportunity to speak.

JUDGE MARUTANI: Thank you.

We will move right along to the other witnesses before asking for any questions. I am going to move in reverse order, Shiro Tokuno, from Sacramento, Military Intelligence

Service, World War II.

STATEMENT OF SHIRO TOKUNO

MR. TOKUNO: My name is Shiro Tokuno. I live at 5715 West Elverta Road, Sacramento, California.

I retired from employment as a Resource Economist in both federal and state governments. I have also retired with in excess of 22 years from the U.S. Army. Presently, I am occupied as a semi-retired "ag" economist. I am also in the farming business.

In the civic field, presently I am president of the Natomas School Board, also a director of the MIS association and immediate past president, also a member of several other local as well as state and national organizations.

I attended Palermo Grammar School, Oroville High School, Sacramento Junior College, and the University of California at Berkeley. I received my Bachelor's Degree in May 1942, followed with a Master's Degree in May 1953.

At the time of Pearl Harbor, I was working on a term paper. It was indeed a surprise to me to hear that Japan had attacked Pearl Harbor. However, my faithful and loyal classmates recognized my position and supported me in spite of the discrimination which was very severe during that period.

I resided in Oroville which was outside the area that was to be evacuated. Due to the fact that Berkeley was in the restricted zone for Americans of Japanese ancestry, my oldest brother had one of our employees come after me in our car,

and I went home, not realizing that we would be evacuated. However, in June of 1942, we received notice to evacuate in July, and we were evacuated to Tule Lake in July of 1942.

I worked on the tech staff there, "ag tech" staff, until December 1942 and then transferred to the Placement Office, also known as the Employment Office. It was there that we received the registration forms. The two critical questions were volunteer and serve in the military and loyalty.

I recognized at that time that we would be faced with serious problems if this were to be carried out. I vividly remember discussing the questions with some of the employees. Sure enough, problems arose. Our family was, you might say, an outcast because we had registered; apparently we were the first within our block (Block 44) in Tule Lake.

As a consequence of the registration, we had serious strife in Tule, not only within our block. It created a lifelong resentment among old family friends which will never be forgotten.

During my stay in Tule, my draft classification was 4-C, enemy alien. After leaving Tule Lake and a short while after I started working in Washington, D.C. with WRA, I was classified 1-A, and I volunteered for the U.S. Army.

I was in Military Intelligence. We went through the training at Minnesota, went overseas into Japan and served during the occupation of Japan. I might add that through the efforts of Military Intelligence, according to the Department of Defense, a million casualties were saved and the war was shortened by

two years.

I might also add that the book entitled, Yankee Samurai depicts the role of the Nisei soldier in the Pacific Theatre. This book, written by Joseph Harrington, should be recommended reading for the Commission. In connection with this, the Japanese Broadcasting Corporation has made a TV documentary also in this same area, and it, I believe, depicts not only the role of the Nisei in Military Intelligence but it goes back and gives a brief background of the evacuation as well as the role of the Nisei in the Pacific Theater.

I believe that the subject documentary should be included as part of the evidence in this hearing.

The highlights, you might say, of the evacuation would boil down to the social and economic impacts upon the interned. Of concern was the motive behind the evacuation. Implicit was the elimination of the competitive forces that were created by the Japanese Americans in the agricultural sector. This was, you might say, fermenting to a point where, I believe, World War II served as the justification for elimination of the competition.

In closing, I would say that the great injustice brought about by the incarceration is certainly worthy of renumeration. The basis for compensation must be rational and have a sound basis, i.e., income foregone, etc.

Thank you.

JUDGE MARUTANI: All right. Thank you very much.

We'll call upon the next witness, Marshall M. Sumida, San Francisco, also Military Intelligence Service, World War II.

STATEMENT OF MARSHALL M. SUMIDA

MR. SUMIDA: Mr. Chairman and members of the Commission, I commend the Commission in their effort to show that the Government has the capacity to acknowledge its own errors and make appropriate corrections.

My name is Marshall M. Sumida. I must qualify myself that the opinions I express are my own. I do not represent any organization or group, but after the remarks this morning, I hope I represent the thoughts of the men that died in World War II, killed in action, if I am worthy of it.

I am a former officer of the Military Intelligence Service, and I am reluctant to say I was also a combat officer in Counter Intelligence in the Korean War.

When World War II started I was 20 years old and a student at UCLA. In college I was taught America was a government of laws, not men. I was evacuated to Santa Anita and later detained in Rohwer, Arkansas. I was classified 4-C and undesirable for service. I was surprised when I was drafted into the U.S. Army in November 1944, and I served until 1953.

Upon returning from the service, I studied law and took a course in constitutional law in 1954. However, I am not a lawyer. I have two suggestions in law that I would like to present and I will just turn those over to the Commission.

I wish to direct my comments to Article 1, Article 2, and Article 3 of the Constitution but especially on treason. As far as I am aware, this has not been brought up to this date by the Commission or in the Japanese cases.

First, I was really disturbed when I heard there were rumors at Pearl Harbor about espionage and sabotage by Japanese Americans. I didn't think it was true and I found out it was not true but at the time espionage and sabotage was the rationale used to evacuate and detain us in the Japanese American cases. I learned for the first time that we were detained because of military necessity, and the rationale is that we were "suspects" of espionage and sabotage.

We were illegally detained without a trial. Executive Order 9066 stated: "Whereas, the successful prosecution of the war requires every possible protection against espionage and sabotage," military final reports, "with the nation at war, the possibility of sabotage, espionage and fifth column activity made necessary a military decision to safeguard the security of the Western Defense Command."

The Japanese Americans were removed in order to insure that if our enemy were coming up the beaches, they would not be able to join hands with them. It is significant to point out, under Article 3, Section 3, which I quote: "Treason against the United States shall consist only in levying war against them or in adhering to their enemies, giving them aid and comfort. No person shall be convicted of treason unless on testimony of two witnesses to the same overt act."

In other words, the Japanese American citizens were suspects of espionage and sabotage against the United States. As American citizens, we should have been charged with "treason," but no charges were brought. No trials were held. We were all illegally detained in complete disregard to our rights under the Fifth Amendment.

What were the real reasons? To me as a combat officer in actual combat, and I hope we did a good job in Korea; I'm surprised at what was said this morning about World War II. In the Korean War, I was a combat counter intelligence officer with the Eighth Army in Korea. I went in there one week after it started. We were in there during the heaviest fighting period. Assignment: counter espionage and espionage.

I might remark at this point that many of the forces that came in to fight in the Korean War were veterans of the 442nd that came in with the 5th Regiment. We lost a lot of casualties at time also but it has never been put into historic record and I would like to do so now in tribute to the men.

In the actual combat area, it was unfeasible and impossible to intern civilians for a few suspects among the hundreds of thousands of refugees crossing our lines. Facilities were limited to even hold enemy prisoners of war. Men were needed to fight the war.

Counter measures other than imprisonment were used to deter espionage and sabotage. On the west coast where the military imprisoned 120,000 civilians as suspects against

espionage and sabotage to safeguard the Western Defense Command in case of possible enemy landing is stretching legal justification to the point of being ludicrous.

It is a shame when one considers that old people -- women, children and even babies -- were imprisoned as part of a military security measure against espionage and sabotage. It was totally unnecessary to evacuate and detain American citizens of Japanese ancestry without charges.

Security measures taken by the Justice Department and other civilian law enforcement agencies were adequate. Without martial law, imposed military takeover of domestic security measures was unnecessary and illegal under the Ex parte Milligan decision, unwarranted delegation of civilian power to the military. Second, no judicial review of the question of military necessity ever took place.

Hard evidence points to the fact that there was no real danger of an enemy landing on the west coast. The fact that martial law was not imposed was in itself a denial that real danger of an invasion by the enemy on the west coast ever existed. General headquarters in Washington, D.C. was aware that military intelligence had confirmed enemy forces were committed in the Far East and a landing on the west coast was very remote.

After June 6, 1942, about seven months after the war started, with the victory of the U.S. forces at the Battle of Midway, it was impossible for the enemy to make a landing on the west coast. Evacuation and detention because of military

necessity continued. It was not stopped. When would it stop -- military necessary? It was December 1944, almost three years later.

Martial law was imposed in Hawaii when they came under attack. Reasonable, responsible military authorities did not carry out wholesale evacuation and detention of Japanese residents. The military commander had less drastic, humane options in the actual battle zone.

In closing, I am aware that the Commission is not conducting an inquisition. However, to leave the important questions of Articles 1, 2, and 3 and the Bill of Rights unchallenged and uncorrected could be an insult to the memory of my fellow comrades in arms. They sacrificed their lives for their country, and for us, the living. To let their deeds go unanswered, without correcting the wrong, would make their sacrifice in vain.

I request the Commission, on behalf of my fallen comrades, to determine the facts, hold responsible leaders accountable, and make corrections in the law that will prevent the repetition of such an outrageous episode of the wholesale evacuation and detention without due process of law from ever happening again to any person or group for whatever reason.

The Commission is mandated to restore this country a government of laws, not men, and make the Constitution a reality that is for the benefit of all people, for all time.

All those who are on the Senate Committee are familiar with Judge Benjamin Cardozo when he described the tendency of a legal principle to expand itself to the limit of its logic.

The Japanese American cases have never been corrected, and the Korematsu case has been cited many times as justification for the use of executive powers.

As for the monetary redress, the Commission will need the wisdom of Solomon to come up with an equitable solution, satisfactory to all. A sound legal foundation must be established to help those that feel that corrections must be made in the law to hold government officials accountable for their acts.

It is hoped that the various points of reference you hear in these hearings will guide you, the Commission, in working out an acceptable recommendation to all.

Thank you very much.

JUDGE MARUTANI: I thank you.

If you are wondering about that bell going off, that means that the time is up. I guess you got the message.

MR. SUMIDA: I am hard of hearing.

JUDGE MARUTANI: Karl G. Yoneda, San Francisco, also Military Intelligence Service, World War II.

STATEMENT OF KARL YONEDA

MR. YONEDA: My name is Karl Yoneda, native of California, raised in Hiroshima, veteran of China, Burma, India, OWI Psychological Warfare Team and a retired longshoreman. I am 75 and reside in San Francisco with my wife, Elaine.

I am a known anti-fascist, picketer of ships loading scrap iron for Japan. After Pearl Harbor, I felt my place was in the U.S. Armed Forces. Karl Akiya, a Kibei activist

and I drafted a telegram on behalf of a progressive Japanese American newspaper, Doho, to be sent to President Roosevelt offering our services, especially in the Pacific Area, since we were bilingualists.

The next morning, with the telegram still in my pocket, I was picked up by the FBI and kept in the Immigration Detention Center in San Francisco without any charges. After being released after 36 hours, I was finally able to send the telegram.

I was one of the many among the 1,000 volunteers promised by the U.S. Army and Maryknoll priest camp construction helper jobs in Manzanar. We arrived there on March 23, 1942. That promise was never carried out.

Why did I, a CIO union organizer going to a concentration camp without speaking out against "evacuation?" We, a number of progressive Kibei, Nisei and Issei sympathizers decided not to fight the order, though it was in violation of our constitutional rights, the rationale being all rights would be lost if the fascist Axis were victorious. We must do everything to insure the victory of the Allies over the Axis. We had no choice but to accept the racist U.S. dictum at that time over Hitler's extermination squads, and Tojo's rapists of Nanking. We would thrash out the question of our rights after victory.

In order to carry out an Allied victory program some JACL leaders and the anti-fascists, including myself, formed the Manzanar Citizens Federation on July 20, 1942. Some of

topics we discussed were: improved camp conditions, education of citizens for leadership, participate in the war efforts and post war appropriations.

Koji Ariyoshi, Hawaiian Nisei, and I circulated a petition addressed to President Roosevelt calling for establishment of a second front and allowing Japanese Americans to enlist and/or be drafted into the U.S. Armed Forces.

August 8, 1942, we forwarded 218 signatures to the President. A Food for Victory Campaign led by Ariyoshi resulted in his leading several men and women from Manzanar to Idaho and Montana farms to save the sugar beets crop. Later I also led 100 to Idaho where we worked at the prevailing farm workers rate.

Earlier a small pro-Japan Fascist group calling themselves Manzanar Black Dragons headed by Ben Kishi and guided by Joe Kurihara, Hawaiian Nisei World War I veteran, made its open appearance. They cunningly utilized some camp administrators' insensitive attitude to the evacuees' complaints and tried to win followers to their "Japan Victory" activities.

A few of them drove a vehicle on which they attached a pirate and a Japanese inscribed "Manzanar Black Dragons" flags. They harassed those they considered pro-Americans or anti-fascist. Tokie Slocum, a World War I hero, and I were almost run down by the truck. When the camouflage project started, these elements issues leaflets in Japanese calling upon Issei not to let their children work on the project.

They instigated rock throwing at those working on the net. My wife came home with a bruised leg, and once with a bloody forehead. We reported the attacks to camp assistant manager, Ned Campbell, also demanded the Black Dragon leaders to be removed from camp. "You are all Japanese and are going to have to learn to live together," was his reply.

A MIS recruiting team came to Manzanar on November 28, 1942. Fourteen Nisei and Kibei, including myself, were immediately sworn in as buck privates. Until the night of departure for Camp Savage, Minnesota on December 2, ghoulish figures circled around our barracks. I asked the camp police chief for protection but none came. Every night Ariyoshi and other enlistees took turns guarding us with baseball bats.

I would like to make it clear for the benefit of you Honorable Commissioners, also the press, and to Colonel Pash, if he is still here, that those handful, maybe 10 or 12 pro-Japanese fascist hoodlums, I call them, never reflected the more than 99.9 percent of Manzanar concentration camp "residents."

I am for a \$25,000 minimum per person reparation for those of Japanese descent who were in the concentration camps, and to the Aleuts as well. I would like to suggest that some of the \$374 billion dollar military budget be transferred for reparation and other domestic needs.

Lastly, this Commission should propose legislation which makes any racist act and the establishment of concentration camps a criminal offense.

Thank you.

JUDGE MARUTANI: All right, the last witness in this group, Harry S. Iida, Salinas, also Military Intelligence, World War II.

STATEMENT OF HARRY S. IIDA

MR. IIDA: Thank you very much, Mr. Chairman and Members of the Commission.

I have my written testimony here which I would like to hand you. Can I do that now?

JUDGE MARUTANI: Yes, or after you have completed.

MR. IIDA: My name is Harry Iida, and I am an American born in San Jose, California. Except for the period of my military service, I have lived in this country of my birth for most of my 61 years.

While growing up, I knew what it was to be racially discriminated against. The first nine years of my elementary education was in a racially segregated school system. While farming with my father in the Sacramento Delta, the Japanese attack on Pearl Harbor took place.

My father, sister and brother and myself were forced to abruptly abandon our livelihood to be confined in one of the concentration camps. My family was very poor so we experienced only minor material loss but the forced removal from the area where we lived for many years affected my father more than anyone else.

He was 61 years old at that time, and since arriving in the United States in 1900, he had never been able to return to or visit Japan. His comfort and welfare were tied in

wholly with us, his children.

At the beginning, during our forced detention, we supported each other by being together as we were moved from one location to the next. But in November of 1942 I traded the confinement of the concentration camp for volunteer service in the Army, and my brother and sister left soon afterwards also from the camp for work outside to augment what meager family income that existed. My father's life thereafter was one of loneliness and uncertainty. He revealed much of his thoughts during his long stay in the camp in a series of diaries which I first found when he passed away in 1961.

The government had designated him to be an enemy alien. His diary stated that he could not think clearly of the fact that I had sought military service under such conditions. This incident was the first crack in the family's integrity. I never considered my father an enemy alien. He was a legal, permanent, resident alien, not a person who had ever in any way shown any resentment, nor disloyalty to the United States.

Constant rumors throughout the camps hinted that all aliens would be forcibly deported to Japan after the war. This preyed upon his mind, creating depression, alleviated only by mail from the outside world and us.

Written in his diaries are many prayers asking God to bring about peace. When I volunteered for service in November of 1942, my draft classification was 4-C, alien. While with the occupation forces in Korea, as a commissioned officer, I

suddenly received a notification from my draft board that I had been reclassified to 1-A. A question arises in my mind, had I been killed in action as many of my friends and comrades were, would I have given my life for a country that had disowned me?

On one hand, I had but one desire: to serve my country with unquestioning faith, but on the other hand, the Government continued to question my faith with suspicion and mistrust.

The non-Japanese Americans trained as Japanese language specialists got their commissions prior to departure for overseas assignments but I was not offered my commission until September 1945, three years behind time, and just after the war's end.

The irony of it all was that many of the Japanese American officers and men were asked or ordered to continue in the service and occupy Japan and Korea because of their language skills.

Briefly, that is my oral testimony, and I hope you will find a little more detailed testimony that I have provided you.

Lastly, it is my hope that the Commission will find the need to correct this particular passage in American history so that it will not be repeated again.

I wish to thank you for allowing me to testify today.

JUDGE MARUTANI: Thank you very much.

FATHER DRINAN: Mr. Chairman, I wonder if the witness would elaborate on something that is in his last paragraph, and I quote: "As for my thoughts on adequate compensation for victims of this tragic and misguided injustice, I

believe that individual and personal monetary compensation is an impossible solution. I believe that a non-profit foundation to commemorate that period should be established."

Why do you say it is an impossible solution, from what is the impossibility derived?

MR. IIDA: Well, Father Drinan, within my simple mind, I cannot comprehend what may be -- it seems like in this day and age, from the financial picture, I cannot seem to think in my mind what the figure should be in the sense of monetary compensation. I think there must be an indication on the part of the Government and I hope somehow this will be manifested but to think of individual and personal reward, or award, or whatever it might be, is beyond my mental scope. That is what I meant in that.

FATHER DRINAN: Thank you very much. Thank you, Mr. Chairman.

SENATOR BROOKE: Are you conceptually opposed to it or is it just a question that you feel the country cannot afford it financially?

MR. IIDA: No, sir. I feel if it comes to monetary reparation, monetary redress or compensation, I think the country is great enough to afford. How to put the dollars and cents, I don't know. I think it's such a great country that we can afford to have even this day allow and give harbor to a hundred thousand refugees from various parts of the world per year, or more, and to provide for the comfort and safety and livelihood of these people, for them to start making something out of a brand new country. If we are able

to do such things, I think we have the capacity, I think the Government and the American people have the capacity to provide a positive compensatory award or -- in this particular sense.

SENATOR BROOKE: Are you then opposed to it conceptually if you believe the Government can afford it, then you are opposed conceptually? This is the first time, I think, I, sitting as a witness, have heard this.

MR. IIDA: I'm sorry, I did not understand you.

SENATOR BROOKE: I asked you, did you oppose the reparations conceptually, or did you oppose it because you believe the Government could not afford it financially?

MR. IIDA: Oh --

SENATOR BROOKE: And you said you didn't believe the Government could not afford it; you said you believed that this great country could afford it.

MR. IIDA: Yes.

SENATOR BROOKE: But you don't believe we ought to have reparations?

MR. IIDA: No, I'm not -- well, I will try to straighten my bilingual mind here. What I am trying to say, sir, is that I think the Government can afford it. In fact, I know if the Commission's recommendations and the action of Congress subsequently would move in that direction.

I am not saying here that this matter can be concluded without compensation. I am not saying that. Did I --

SENATOR BROOKE: Well, I don't have the benefit of a bilingual mind, or in this case, maybe the disadvantage of a bilingual mind. But, again, Father Drinan has pointed out that you said that "as for my thoughts on adequate compensation for victims of this great tragic and misguided injustice, I believe that individual and personal monetary compensation is an impossible solution." Now, what do you mean by that? Why is it an impossible solution? It is either impossible because the government can't afford it or the government shouldn't award compensatory damages.

MR. IIDA: Again, I wish to state that knowing that in 1942 of which 210 or 215 of us were in there including people of all age brackets. Many died in camps and many were born. It is just that I have no idea what a mathematical -- how do you approach that, this type of thing -- although I think something should be done. Maybe this is my -- does that clarify it somewhat?

SENATOR BROOKE: Well, I won't belabor it, but it's not unusual for a government to compensate for wrong committed by a government, just as an individual. A government might award damages, and it does. Federal courts award damages every day for wrongs committed by governments against people, and I just wanted to know whether you distinguished this from those cases.

Mr. Chairman, several mentioned being personally incarcerated in camps. Could you describe the camp that you were in? I would like to get a better understanding of it.

I don't want to paint the picture any better than it was. I don't want to paint it any worse than it was. But, I think the record should show clearly what these camps were like. We have heard one witness this morning say that they really weren't camps as such. They could come and go, and I just think the record ought to clarify just what these camps were. Could you describe one of the camps?

JUDGE MARUTANI: Mr. Makabe, I believe you were in a camp.

MR. MAKABE: I was in only for ten days.

JUDGE MARUTANI: That's all right. Describe it. That is more than some witnesses have been in.

MR. MAKABE: My very first reaction, you know, we were able to drive right into Loomis to the location of where we boarded buses. Then at that time in Loomis, for instance, suddenly we were under armed guard. We were bussed under guard to the assembly center which was still under construction, big trucks rolling by, out in the desert, and hot and dusty. It was terrible.

JUDGE MARUTANI: Were you free to come and go?

MR. MAKABE: No. Oh, no, once we got in there, that was it, until we agreed, like I volunteered to go to work in Idaho, and I went with about 30 others, but under armed guard when we left that camp. It certainly was not any place where we could come and go as we pleased.

SENATOR BROOKE: Did you have barbed wire there?

MR. MAKABE: They certainly did. They had barbed wire. That was the first thing that they built, yes.

SENATOR BROOKE: Of course, you could be confined in the city of San Francisco; I mean that could be imprisonment. It doesn't matter where you are in prison if you can't come and go freely. I just wanted to understand in these camps, however, you did have armed guards and you did have barbed wire, and you could not come and go at will?

MR. MAKABE: That's right.

SENATOR BROOKE: Is that correct?

MR. MAKABE: Yes. I had one other experience. I went back to the farm in Loomis, then I went to visit Tule Lake after I was in the service, and it was quite a discouraging thing to feel. You see, I was in uniform and I had to present my pass showing I was on leave from the Army, and when I saw that camp, it was very demoralizing. And when I saw the families -- I had two sisters with their families living there, and I stayed overnight in one but, you know, when you had parents and four children sleeping -- the cots alone practically took up the whole room that was their apartment for the duration.

My other sister had three children and I stayed with her because there was a little bit more room and I could lay down to sleep on the floor there that night. But I left the next day because it was just very depressing and also the fact that I was considered -- being in uniform in the camp there, it wasn't the best for me, and I left shortly after that.

JUDGE MARUTANI: Do I understand that even though you were a veteran, 442nd veteran, in uniform, you were not free to come and go in the camp?

MR. MAKABE: No, I wasn't a veteran at the time. I was on active duty.

JUDGE MARUTANI: I see, all right. Does anyone have anything different in terms of the description that was given by Mr. Makabe in terms of the barbed wire, guards, and no freedom to come and go? Mr. Sumida, for the record.

MR. SUMIDA: For the record, I was interned in Santa Anita. That was the biggest assembly center. I remember it very vividly because in addition to the barbed wire fences and enclosures, it had extra guard towers with a search light panoraming the camp, and it was very difficult to sleep because the light kept coming into our window. The only humor of that particular time -- I wasn't in a stable area -but one of the things that kept us laughing was that everybody in the stable area claimed that they were housed in the stall that housed the great Sea Biscuit. But, other than that, we were not free to come and go, and I did not see anybody. I had a high school teacher come over, and we had to talk to him though the barbed wire fence, and he told us to "hang in there," but other than that we had no visitors, and that was a little bit hard to take.

Later on, we were transferred to Rohwer, Arkansas. That was in the Mississippi bayous. Again, there was a barbed wire fence, watch towers, and we were not free to go in the early stages but later on when things were relaxed, I guess, some of us went to Rohwer -- I didn't personally -- and McGehee, a southern town, and for the first time, we were faced with the Black and White situation. We didn't really know what we were.

When I went into the railroad station to leave, there was a Black waiting room and a White waiting room. I didn't know which one we were supposed to wait in.

SENATOR BROOKE: There was nothing in between?

MR. SUMIDA: Well, it was very difficult. I was very young at the time and a very friendly station master came in, and having been 4-C classified, he told me I was an "honorable white man," so I stayed in the White room.

SENATOR BROOKE: Do you know of any instance where anyone tried to escape from the camp; any of you know of any instances?

MR. SUMIDA: Well, under the conditions where I was in, when I saw some of the conditions that the Black sharecroppers had to face, in some cases they were in conditions far worse than we were. I didn't know whether it was better to stay in camp or try to escape, frankly.

SENATOR BROOKE: Do you think we ought to have a Commission look into that?

MR. YONEDA: The living quarters -- you have heard so much about the crowded conditions. I happened to be a block leader of Block 4. In my block one room had ten persons two families therein; of course, some were children, but they didn't want to be separated. They stayed in there. Five other rooms had nine persons, not of the same families, two, three families. They didn't want to be separated. They wanted to be together. That is what I call insensitive on the part of the administration. They could assign two rooms, knock out the partitions, which they did later, but they lived for many, many months. I was there eight and a half months.

It seems to me every camp had different policies in regards to visiting rights and others. For instance, Mrs. Ito testified in Los Angeles hearings how her "brother got killed in a Manzanar riot." Her employer from Pasadena came to visit Mrs. Ito and her families. The front office turned them down, and they went back without seeing Mrs. Ito.

JUDGE MARUTANI: Anything else? Yes, Mr. Tokuno, for the record.

MR. TOKUNO: You asked about someone attempting to escape.

SENATOR BROOKE: Yes.

MR. TOKUNO: I believe there was an incident in Tule Lake where someone was out near the fence. They weren't really attempting to escape, of course, but from what I heard at the time, they they were out picking flowers and this man was shot by the guard and killed from the guard tower. I believe it was Tule Lake.

SENATOR MITCHELL: There is evidence before the Committee that members of the family have believed that the head of the family, or father, was arrested by the FBI merely because he was active in the community. I know that you said that your father was arrested on December 7th and retained by the FBI until November of the next year, and I just wondered what your comment on that attitude is?

MR. MAKABE: Well, my father was considered one of the community leaders. He and my mother organized the Japanese Methodist Church in Loomis in 1903. They organized the Placer Mutual Aid Society. They were active in organizing the Japanese Association which made sure that not one person in

that county, Placer County, not one person of Japanese ancestry was ever convicted, ever put in jail, not one piece or bit of crime, never had one person on welfare. We were kind of proud of that but it seems funny that he and several others in the church group, for instance, were picked up within hours on December 7, 1941.

At noon we came home from out on the farm -- came home for lunch -- and that is when we heard about Pearl Harbor. While we were at home having lunch, a person came over, identified himself as an FBI man and he went into the house to do certain things, and took our father with him at that time.

SENATOR MITCHELL: And your further testimony is that this arresting of the community leaders made it all the more difficult to organize the community affairs?

MR. MAKABE: You know, we were pretty isolated down on the farms, and we didn't get together, and we were also told that we were not to assemble so that we more or less kept to our own families.

JUDGE MARUTANI: Let the record reflect that Congressman Daniel E. Lungren, 34th District, California, is here. Obviously, you saw him sit in front of the sign and concluded that, but I did want to state that for the record.

Gentlemen, thank you all very much.

We are now in the somewhat unhappy position of trying to make up an hour and a half in fifteen minutes. So, if the witnesses would take that factor into consideration, keep it in mind that we have a long list today.

"Multiple Impact" -- Kinya Noguchi, George Hagiwara, and Tom Shimasaki, respectively from Sacramento, San Francisco, and Lindsay, California.

MULTIPLE IMPACT

Chairman
JUDGE MARUTANI: You are reminded that the time limit is four minutes. If you could, limit yourself to that. Let us start with Kinya Noguchi.

STATEMENT OF KINYA NOGUCHI

MR. NOGUCHI: My name is Kinya Noguchi. I am a retired lieutenant from the Sacramento County Sheriff's Department. I am a Korean vet, chapter president of JACL, Sacramento, past Commander of the Nisei Post 8985.

My written testimony this morning is written as though seen through a teenager's eyes of 14. I had just turned 14 and was an 8th grade student when the war started. I am from the town of Kent, Washington. The Honorable William Marutani is from the same area. When the family received orders to evacuate, it was [with] a feeling of disbelief.

How could the nation, the people, do this to us? The farm prices had escalated in the last two years and we were doing quite well. Now we were in a state of shock because we were told to evacuate.

We were given two weeks notice to pack two suitcases and go to the town of Renton, Washington. The people in our area made token offers to purchase our personal possessions which we valued very highly.

Our destination was Pinedale, California. We were evacuated from a very mild climate to a torrid area called Pinedale. We suffered from heat stroke and exhaustion, especially those from Oregon and Washington.

The living quarters were minimal and to get our toothbrush, there was enough space in our door to just reach through and acquire it. The sanitation was a disaster. The plumbing was temporary and the kids played in the shower water that overflowed from the plumbing.

Many of our families were separated in different barracks because of the limited space. Many of the smaller families had to share one room. Privacy was denied, and many of the families who had personal discussions were heard by all. It was a nightly ritual for Mr. Fujimoto to let out an "onara" before we went to sleep. To those who are not bilingual, that means "to let it out."

The diet that we had in Pinedale was set up by the military. Our Issei parents, our older brothers tried to make do their best to serve us breakfast with fried raisins and carrots.

Programs were unheard of. The WRA had no programs set up to assist our teenagers. If it hadn't been for our sisters and brothers, I'm sure we would have become a bunch of juvenile delinquents.

Being very pragmatic, we were able to set up programs so that we would survive the day. Jobs were only limited to a few people and many of us passed our days just sitting idly by

the slow process of deterioration, degeneration and dying.

It can be seen on their faces, the hopelessness, the uncertainty, the human dignity and pride was gone. In place of it was a barbed wire fence, the gun tower, and a short yellow fence that said: "WARNING, DO NOT CROSS."

Tule Lake relocation camp was to be my permanent home for the next three and a half years. We were a little excited because we heard rumors from our relatives that Tule Lake was much nicer than Pinedale. The walls were enclosed.

Upon arriving by train, we were quarantined because I found out that on the train from Pinedale to Tule, all the kids had measles and mumps. We had to go through the routine of the military shakedown and our older sisters had to suffer the indignities of having their flannel undergarments waved in front of hundreds of people. The comments and insults made by the soldiers who were conducting the search are still very fresh in my mind today.

Camp life was highly regimented; it was rushing to the wash basin to beat the other groups, rushing to the mess hall for breakfast, lunch and dinner. When a human being is placed in captivity, survival is the key. We developed a very negative attitude towards authority. We spent countless hours to defy or beat the system. Our minds started to function like any POW or convicted criminal.

Many adults, and young and old developed a very bitter attitude toward WRA, the nation and the military. Many families broke ties and went their separate ways. The

trust and bond between two adults deteriorated. If you were too friendly toward a WRA or were asked to cooperate, they classified you as a "inu", which in the American language is a dog. Many leaders had to leave in haste, and violence erupted. Many people were being injured and others affected mentally and emotionally.

The educational system was something to be desired. Teachers were our older brothers and sisters with college educations and newly hired teachers from the indian reservations of our Federal Government. Most of the teachers did not have the necessary credentials to become a full-fledged instructor.

Mental health was something unheard of, and I did not realize that in our Japanese community we did have young people and old alike with mental, emotional and mental retardation. There were no programs for them and they were turned loose to be stared at, taunted and mistreated.

The daily boredom of limited activities with no place to go are difficult years for teenagers. The excess energies and our pent-up feelings were released in a very disruptive way. We learned to sneak out of class by blowing up the coal-burning stoves, diverted the teacher's attention with many acts like the TV series "Welcome Back, Kotter."

We knew what the menu was going to be by watching the deliveries. It was a daily ritual for us teenagers to line up first so that we could sit among each other. This broke up the family sit-down for meal time. Since there was only

a limited staff in our professional field, most of the people with medical problems were treated if they had an emergency. I had a chronic sore throat, and suffered for the rest of my life because they did not consider it an emergency.

The clothing was always a shortage and the mail-order houses were doing a thriving business. My shoe stamp was given to my sister so that she had a decent pair of shoes. It wasn't until 1946 that I was able to acquire a new pair of shoes.

Our daily routine was disrupted. They established a thing called the "Loyalty Oath." Depending on how you answered the two key questions, nine of the other camp people were shipped into Tule Lake and those who were in Tule Lake had answered the question "no," "yes," "yes," "yes," were moved out. Tule Lake camp became the rabble rousers, protestors, and the disloyal Japs who were the "no, no boys."

Times were bad, people started to eyeball each other, pointing fingers at each other. Fights and violence erupted, brothers against brothers, father against brother. It affected the military and the civilians alike and they geared up also for a full scale riot. The GI's pointed rifles at us, used obscene gestures -- these became common. We were having a difficult time coping with ourselves in the explosive situation.

Around mid-fall, the situation became worse and exploded into a full-scale riot. When a truck driver got out of his truck at the main gate, the GI on guard shot him through the stomach. Also, a group of farm workers going out to the

ranch were injured when the truck they were riding in turned over causing many of the fellows to be injured. The death of the truck driver was blamed to the trigger happy GI, and the truck turning over was caused by the neglect of the WRA to maintain a proper road. The two incidents created a very tense situation.

The military post commander beefed up his command by having half-tracks and ten small tanks brought into Tule Lake. The situation of the accident and death brought about more confrontations between WRA staff and camp leaders. A strike was called, more violence, and food was now being delivered by military escort. The trucks were mounted with 50 caliber machine guns, jeeps with 30 caliber machine guns. On Thanksgiving Day, the camp rejected the turkey, and we settled for cold rice and rutabaga.

The social structure of Tule Lake concentration camp changed and the people became more militant. Many radical groups were founded. It was almost mandatory for all students to attend Japanese Language School. So for a high school student, it was school, morning, noon and night. The pressure of academic excellence was stressed. Many of the students felt the pressure, and many had nervous breakdowns. The stress of loyalty change from one nation to another created more emotional problems, total exhaustion, nervous breakdowns, emotional trauma.

The war on the front at that time seemed endless and many of our Issei parents and a group of young men called

the Kibei made diplomatic contact with the Swedish Consul, to start an exodus back to Japan. Many families were broken up. Many adults started a mass movement of renouncing their citizenship. Many prepared to leave on the Swedish ship called the Gripsholm.

By law, all males in the camp were required to register for the draft, and those who refused to be inducted spent 90 days at the Alturas County Jail.

The war in the Pacific changed rapidly, and Saipan and Midway fell, and the Issei parents now felt that Japan was going to lose the war. Doolittle's famous raid brought about a complete change in the attitude, and my father was the first to accept the fact that Japanese was not going to win the war. "Let's not go back to Japan, it would be a mistake."

There was some confusion among the younger students like myself. I now had to put my total effort into the English language, so that I would not be embarrassed. My ability to master the English language did suffer considerably by being in a concentration camp for three and a half years.

After three years and eight months in an abnormal lifestyle, we all had to go through a very trying period of adjustment to normal living. My remaining semester of senior high school was a trial and error. I didn't know a single person nor was familiar with the school rules of the classroom. Many of the students were reluctant to assist or even to talk to you. It took a whole semester to get to know the

students. I graduated from Stockton High School in 1946.

I feel very strongly about the incarceration and feel that words are not enough and that we are entitled to a monetary compensation.

Thank you.

JUDGE MARUTANI: Thank you.

Mr. George Hagiwara, San Francisco.

STATEMENT OF GEORGE HAGIWARA

MR. HAGIWARA: Mr. Chairman, and members of the Commission on Wartime Relocation and Internment of Civilians. My name is George Hagiwara, and I reside at 434 Arguello Boulevard, San Francisco, California.

I am retired and will be 77 years old this year.

At the outbreak of the war in December 1941, I was living with my mother, my family in the Japanese Tea Garden in the Golden Gate Park, San Francisco.

Three generations of the Hagiwara family nurtured and shared the Japanese Tea Garden and had lived there for 48 years until the Pearl Harbor incident.

I was mortified when the FBI sent two agents to arrest me for no apparent reason. They took me to a gymnasium on Silver Avenue, San Francisco and detained me for two nights and three days. They released me after three days or so.

An official poster on the evacuation was posted for the public with instructions on what to take and what not to take. Then the commissioners served us with an eviction notice telling us to quit and desist just three days prior

to the evacuation date set by the Army. I lost faith in people and could not trust anyone.

We had a month or so of actual time to prepare for evacuation. We had to leave behind three generations of hard work and financing by the Hagiwaras for a total of 48 years. Leaving behind our home, buildings, bridges, trees, shrubbery, and all that was not removable by law -- the total inventory at that time was \$800,000.

We were transported from San Francisco by bus to Tanforan Assembly Center in San Bruno, California. There we were registered and assigned housing in the barracks. The stench from the horse stable was horrible and the living conditions were not good at all.

Later in the year we were put on the train and transported to a concentration camp. The ride was dismal and the shades were drawn all day and night -- cooped up like a bunch of cattle. The place was called Topaz, Utah.

The site of the concentration camp in Topaz was ugly and desolate, barbed wire fencing all around and barren desert, with nothing but sage brush and scorpions. There were military police guards with rifles stationed atop high towers at the four corners of the compound. A penitentiary would look much more pleasant than the appearance of a concentration camp.

I worked in the Motor Pool; my wife worked at the nursery school. We stayed in the concentration camp at Topaz for over three years, and at the end of October 1945, my mother, my family and I left Topaz, Utah to relocate to Portland, Oregon.

In Portland, it was difficult to find housing and employment. I had to go to relocation authorities in Portland for aid in locating a place to live. They suggested a place called Vanport, Oregon. We got an apartment there, but then about this time our money was depleting, so I had to apply for help from the Welfare Department in Portland. They helped us enough to tide over until I found work.

Yes, the incarceration has made me lose faith in the people's reaction in a hysterical situation. We stayed in Portland for about five years then we returned to my native San Francisco. I was very disappointed; I couldn't find employment. We had bought a house in San Francisco, so housing was not a problem. The house was bought by liquidating some of our antiques and building materials before we returned to San Francisco.

The work situation was a repetition of what happened in Portland, Oregon. No work. Then one day, the California Department of Employment informed me that there was an opening in a meat packing plant in south San Francisco. I went there and they hired me. The work could not be compared to the work I was doing in the Japanese Tea Garden in Golden Gate Park.

I hope this testimony will curb any future evacuation under conditions such as the Japanese people had to endure. It makes one wonder what good it is to be a citizen of the United States of America, when in a situation like this, they can just uproot one out of their home and business without recourse.

Money alone could not rectify all the injustices imposed upon the Japanese people. We all had to endure some difficult times because of the mass evacuation.

I thank you.

JUDGE MARUTANI: Thank you very much.

The third witness, Tom Shimasaki, from Lindsay.

STATEMENT OF TOM SHIMASAKI

MR. SHIMASAKI: Mr. Chairman, I will try to make up some time for you; I will speak briefly.

JUDGE MARUTANI: Thank you.

MR. SHIMASAKI: Distinguished members of the Commission, my name is Tom Shimasaki. I reside in Lindsay, California, the very same place where I resided 39 years ago, not more than a mile away from the place of my birth, 66 years ago.

I was evacuated to the Fresno Assembly Center and from there to the Jerome Relocation Center in Arkansas. From there I went into the Army specialized training program, Japanese language section at the University of Michigan, then by the end of the war, I was at the Tooele Ordnance Depot.

At the time of the evacuation, I owned and operated a ten acre strawberry farm; two acres were in their fourth year of production and the balance, the remainder, was in their seventh year of production. It was virtually impossible to find anyone to take over and care for the vines and harvest the crops. So, consequently, I just had to leave it.

One of my neighbors was fortunate to find someone to care for his farm and was able to come back to living vines, to

which I was not able to, and on the basis of the 1946 market price, average production per acre, we are talking about \$45,000 gross income that I could have had, had those vines been alive. These were some of the monetary losses that my neighbors and I incurred.

Aside from these losses, I would like to suggest to you, what happened on the evacuation train, the five day train trip to Arkansas. I had a ten month old son. He was very weak in physical condition, and this can be attested by the fact that Dr. Taira will testify this afternoon. He remarked one time how often I had to bring him to the assembly center hospital. But, in his weakened condition and the extensive long days that were incurred in traveling, he went into convulsions. The medical attendant on the train said that he was glad that he lived, because he thought that he would surely die.

Then, when we got into camp, there were these onerous pests called chiggers that burrowed into the skin and caused the person to scratch and it was a terrible situation. Somehow he endured it, but the trials of that evacuation train trip lived with him for several years.

Then, I suggest to you that not only were we thrown into camp, but we were also thrown out because the camps were closed, and it got to the final days, and the last residents of the center had to leave, so finally my invalid mother, and my two young brothers, ages 12 and 14, accompanied her. They did not make any provisions for her medical attention. She

died a few days later in a hospital, but there was an ambulance awaiting the train, as I waited for the train to arrive, and when I saw them carry my mother out on a stretcher off of that train, I can't tell you how low my heart sank.

So, I suggest to you that care was not adequately given to people who really needed care of various kinds, and her stricken condition can be best explained by the fact that we had to put her in the hospital; the doctor ordered blood transfusions. My brother-in-law, my wife and a sister who had come to help and I had to give her blood.

She died a few days later, but she knew that her illness was terminal and she regretted the fact that she was not able to die at home in Lindsay, California, which had been her home since she had left Japan as a bride.

I would hope that out of these hearings, and out of the results of these hearings, there would come a situation where no American family, in the present or in the future, would have to go through the emotional and psychological trauma that I had to go through during the evacuation experience.

Thank you very much.

CONGRESSMAN LUNGREN: Mr. Noguchi, I'd like to find out a little more about what you said because over the last couple of weeks, as I have been in my own district explaining the purpose of the Commission, I have been trying to cut down some myths such as the fact that these camps were for POW's; they were all Japanese, and a lot of people don't realize we were dealing primarily with Japanese Americans.

I have also tried to cut down the myth in my own area that somehow these people who were disloyal to the United States and that there was evidence of their disloyalty to the United States. Now, you said something which confuses me, and perhaps you can elaborate on it and clear it up.

You suggested that in Tule Lake Camp there was an attitude of a number of people that they were going to return to Japan. Now, what I would like to know is, are you saying that this is an attitude that came about as a direct result of them being in camp?

MR. NOGUCHI: That is correct.

CONGRESSMAN LUNGREN: And, was this attitude expressed earlier, or is this after we had the troubles at Tule Lake?

MR. NOGUCHI: It came quite a while after the problems -- it came after the segregation, which was where they drew the line. They took all the people who said "no," "no" and placed them in Tule, and from there on, the attitude of these people changed, and they felt that there was nothing left in the United States for them, and they felt that maybe it would be better in Japan. This was some of the attitudes of quite a few people.

CONGRESSMAN LUNGREN: Then, you said there were some arrangements being made through the Swedish Consulate?

MR. NOGUCHI: There was, yes. There was definite arrangements made through the Swedish Consul, and some of the people went back on the ship called the Gripsholm. These are some of the things that I remember as a teenager.

CONGRESSMAN LUNGREN: And, then you said there was a shift in attitude later on?

MR. NOGUCHI: Yes, when the complexion of the the war, the face of the war changed quite drastically, then the attitudes of the people changed too. They kind of had their faith restored, especially our parents who felt that now they were going to survive the war, that they were not going to die in camp. They thought that, well, we could start over again in the United States.

CONGRESSMAN LUNGREN: Now, I think we should make it clear for the record that those at Tule Lake -- Tule Lake was not like most of the other centers, is that correct?

MR. NOGUCHI: That is correct.

CONGRESSMAN LUNGREN: And, primarily these were people who, whether it was correct or not, had basically decided not to go along with the Loyalty Oath?

MR. NOGUCHI: That is correct.

CONGRESSMAN LUNGREN: So, the attitude that you mentioned that was expressed of a number of people wanting to go back to Japan would not necessarily have prevailed at the other camps. Would that be a correct statement, or do you have any knowledge on that?

MR. NOGUCHI: Well, I can't comment on that because my knowledge or my observation was just limited to Tule Lake only.

CONGRESSMAN LUNGREN: Okay, thank you very much.

SENATOR BROOKE: Do you remember how many people were incarcerated at Tule Lake?

MR. NOGUCHI: After segregation, there was a little over 20,000.

SENATOR BROOKE: 20,000?

MR. NOGUCHI: Yes.

SENATOR BROOKE: So, when you speak of these numbers that you mentioned to Congressman Lungren, what are you talking about, what percentage, how many people had changed their attitudes and felt that they wanted to go back to Japan? Are we talking about thousands, or hundreds, or what are we talking about?

MR. NOGUCHI: There was close to a thousand, Senator.

SENATOR BROOKE: Close to a thousand?

MR. NOGUCHI: Yes.

SENATOR BROOKE: Out of the 20,000?

MR. NOGUCHI: Yes.

SENATOR BROOKE: Who wanted to go back because they had become disaffected and felt that they had lost faith?

MR. NOGUCHI: Yes, it is a word I don't like to use but they did kind of lose faith for a time. But, as far as their loyalty, I think it waivered a bit.

SENATOR BROOKE: Thank you.

CONGRESSMAN LUNGREN: I would like to address this to the three of you. Can you tell me what the attitude of the non-Japanese American citizen, who you came into contact with prior to going to the camps, was towards Japanese Americans or Japanese Nationals. The reason I ask that is that I am trying to figure out whether there was a real hostility at

that time, or whether, in fact, the evacuation and relocation, in and of itself, either created some hostility or exacerbated whatever hostility may have been already existent. Can you comment on that?

MR. SHIMASAKI: I think the evacuation triggered an economic opportunity for non-Japanese Americans, who were able to buy farm equipment and things like that at a much reduced price. But, the emotional feeling of the residents, I cite the community of Lindsay, where half the community was evacuated to the Colorado River Relocation Center in Poston, Arizona. The various church groups and persons in the community were there at the time when the evacuees were loaded onto the trains, and they served lemonade and cookies and punch and all these kinds of things, sensing that, well, they are not enemies after all, they are people who lived in their community for so long, and had real friendly ties with them.

CONGRESSMAN LUNGREN: What about the people who were in the areas surrounding the camps. I know a lot of the camps were out away from people, but in Arkansas, and so forth, was there much reaction from the people in the surrounding communities. What nature was it?

MR. SHIMASAKI: We didn't come into contact with the people on the outside. There was no opportunity to. We were forbidden to leave the centers, and I suppose they were forbidden to come in. So, we had no contact, except on a few occasions when we were able to get a pass and go out on center business of some kind, and then we contacted a few businessmen,

people like this, but there was no feeling of hatred or anything like that. Mostly, they regarded us as persons who ran into some misfortune, and that's why we were there.

JUDGE MARUTANI: Anything else? All right, gentlemen, thank you all very much.

The next group is the "Socio-Psychological Impact," Violet Kazue deCristoforo, Thomas Hayase, Monterey; Tom Wakida, from San Pablo; and Masayuki Sato, from San Jose.

STATEMENT OF VIOLET DECRISTOFORO

MS. DECRISTOFORO: Mr. Chairman and members of the Commission, I am Violet Kazue deCristoforo of Salinas, California. I appreciate this opportunity to address the Commission and make my testimony a matter of record.

I have submitted a detailed document to the Commission, but I wish to relate how EO 9066 resulted in the disintegration of my family.

I am an American born citizen, and at the time of the evacuation had two young children, and was pregnant with a third child, later born at a stable in Fresno Assembly Center.

We lost our home, our business, and all our possessions, including my father-in-law's bank account which was frozen by the Government. From Jerome, Arkansas, we were sent to Tule Lake where my former husband, an intellectual and community leader, was separated from the family and sent to Santa Fe Justice Department Camp, as a potential trouble-maker.

Later he was evacuated to Japan and he remarried. My father-in-law and brother were also sent back to Japan, and thus

in Tule Lake, I was alone and destitute and had to work for \$16 a month to support my children and care for my mother-in-law who was chronically ill, and soon afterward died of cancer.

Those final days at Tule Lake, I felt so lonely and abandoned that I readily burst into tears, and whenever the children saw me cry, they would ask me, "Mommy, why cry?" All I could reply was, "Because we are here." Then they would tug at my clothes and repeat, "Mommie, why cry, why cry, why here?"

Today, I visualize those things that took place in that empty room at Tule Lake, after most of the detainees had left, and we were left alone to shift for ourselves. How frightening it must have been for my children, and yet I had no word of consolation or answers for their questions. They were so young, and they were so little.

Mr. Chairman and members of the Commission, would you have had any answers for my children? Would you have had an answer for my children?

Although my family had disintegrated, I tried to remain in America and contacted the Justice Department for help, but having no alternative, I decided to go back to Japan with my children. I was eventually able to secure three jobs concurrently, morning, afternoon, and at night, but unable to properly care for my children in war devastated Japan, I was forced to send my older children, age 12 and 14, back to America where they might have a better opportunity in life.

I was refused permission to accompany them each time because of my non-citizen status. The children did not understand that I was trying to give them a better life in the country of their birth, and they became resentful and alienated to the point that even today, they look upon me as unworthy of their love and respect.

In conclusion, I hope that the government would remain faithful to the provisions of our Constitution and the Bill of Rights, and the indignities and exploitation of politically naive citizens, of whatever race, would never, never take place again.

I also hope that the government would make just restitution for the monetary losses suffered by thousands of American citizens of Japanese ancestry, and by me particularly, since I was not allowed to return to the United States in 1948 to file a claim for my losses.

Thank you, sir.

Chairman
JUDGE MARUTANI: Thank you very much. Next we will hear from Thomas Hayase, Monterey.

STATEMENT OF TOM HAYASE

MR. HAYASE: Mr. Chairman, members of the Commission, my name is Thomas Hayase. I am a Korean Vietnam war veteran with 23 years military service, retiring 1972, in the grade of Senior Master Sergeant. I appreciate this opportunity to address the issue of the internment of Japanese Americans during the Second World War and I thank you for allowing me to appear before you today.

I have provided the Commission with a more fully detailed document of my testimony and in the time allowed I wish to speak to a portion of the testimony I have submitted. I wish to speak about intangible losses we all sustained, such as the loss of mental health, a loss of emotional well-being, which may last a lifetime.

The beginning of my emotional damage came in the early part of 1942, when I could not come to terms with the shock of seeing my father, a peace-loving clergyman, summarily taken into custody by two FBI agents and shipped off to the Dakotas, which I, age 26 at the time, equated to Siberia.

I remember watching in helpless anger, as one of them humiliated him, pushing him around, and then knocking over his shrine, his place of worship, looking for God only knows what. How could my country do this to my father? Treat him like a common criminal? With no respect for a man of the cloth?

I was still brooding over the injustice of the incarceration of my father when I was shocked to see the notice to remove my mother to an assembly camp. How could anyone call mother a "danger to national security?" At the time, it was beyond my comprehension, and I could not reconcile myself to her being torn away from her home.

It made me sick to think about the unspeakably hard times she had had in this country following her husband, an itinerant farm worker up and down California, Oregon, and Washington working in the fields from sun up to sun down,

carrying two little children with her, cooking over an empty five gallon oil can, washing in creeks and ditches and one day she finally gets to live in her own home and now this.

My own exclusion order came as a tremendous emotional shock to me because up to the very last moment, I fiercely clung to the belief that all Americans of Japanese ancestry would be treated as American citizens with all the rights of free Americans, just like the Italian Americans and German Americans, I had played and gone to school with in Monterey.

I remember how agonizing was my despair to be given only about six days in which to dispose of our property and personal possessions. All personal belongings, one delivery truck, one new family car, a three bedroom house on six lots overlooking a lake, furniture and a business establishment on the historic Monterey Fisherman's Wharf, where all this equipment and one year inventory of merchandise was.

I boxed our personal belongings but no storage company in town offered to store them and I ended up stacking them in one room of the house. Nobody came to lease or buy the place of business and I spent the fifth day storing everything else upstairs and then putting a lock on every door, likewise to the house, bolts on the windows.

I knew we had lost everything we had worked so hard for, everything mother and father had sacrificed so much for and I was heartbroken when I arrived at the first of four camps I was to see in the next six months, to rejoin mother and occupy a space just big enough for two cots and two wooden

boxes for chairs. Sheets hung from wires and ropes, stretched from wall to wall gave some privacy to ten families sharing the barrack.

I couldn't sleep that first night. All I could think of was that the America I had loved so much, looked up to with all the feeling only a naive, innocent 26 year old American could know, had renounced me, forsaken me, by condemning me to a life like this behind barbed wire fence and armed guards.

Worst of all, by spurning my love, had taken away from me everything I believed in and everything I had lived by and lived for. I remember losing the will to live but I kept existing for mother's sake while she somehow slipped food to me from the mess hall but not enough to sustain myself, so that I was no match for what met us three months later at the next camp in Arizona -- things like the burned cinder-like hills all around, not one sprig of green anywhere a pall of choking dust everywhere, and the scorching heat that never let up. It was, as one person put it, "the nearest place to hell."

Unable to adjust to desert conditions, 120 to 122 degree daytime temperatures, I stayed in the barrack and was worse because of no ventilation, for the sheets hanging together to separate families kept air from circulating. It was stifling and I spent the first four weeks lying on top of canvas cots stripped to the waist, panting and gasping for air, sprinkling water from a pail from head to foot.

During mid-day, the mid-summer heat got to me and I thought I would die from heat stroke or something, and mother didn't make me feel better coming to me and telling me so and so had died, or so and so had tried to commit suicide. I didn't want to know about it. On top of my miseries were the sandstorms, always coming up on the late afternoon, when I was able to get up and head for the mess hall. You could see one start -- a wall of black in the distance -- approaching like a tidal wave, just as scary, as it picked up wind and speed. It often struck at mealtime, howling like demons and driving sand and fine dust through cracks in the walls of the wooden building, leaving sand in our hair, eyes, ears, mouth, clothing, and then we didn't get to eat for it was on the food and the food was rationed.

By the fifth week, rage drove me to send a letter to the camp authorities to protest our living conditions and to demand we be moved to another place, threatening to set the camp on fire. They promptly dispatched a car to rush me out of the desert. I was overjoyed, thinking the government was compassionate after all, but I should have known better because in the back seat, between two men in business suits sat a young woman about my age who was in restraints, both wrists bandaged, her eyes blank and staring straight ahead. Apprehension turned into stark fear as the car pulled up late in the day in front of Los Angeles County General Hospital and I was taken to a small room.

At that moment, the sight of the padded walls, and bars on the windows snapped my mind, and I wanted to burst through the door before it closed, and run, and run, and run, and keep on running, never looking back because I knew they were going to put me away for life, lose me in a snake pit in a mental asylum.

I never got over the terrifying experience. Twenty-seven years later in Vietnam, I found myself alone one night in a quonset hut reaching for the light to turn it off. I was overwhelmed by a wild urge to bust out and start running in the pitch dark, in any direction, and run, and run, and never stop running. No way could I control it except by switching the light back on. Then it went away but it kept coming back the instant the light went out.

This emotional breakdown led to 60 days hospitalization and eventually to disability retirement from active duty due to severe depression manifested by suicidal tendencies. The after effects since 1972 forced me to seek medical treatment in 11 public, military, and VA facilities from California to Florida, trying 14 times in 8 years in a desperate attempt to overcome guilt and shame and a wish to be dead, which may have resulted from action taken by the United States Government in 1942.

In conclusion, I thank you again for giving me this opportunity to tell it as it was, get it off my chest, and out of my system; things I could not talk about to anyone all these years. The recalling of painful memories has been an

one that has driven me close to putting a gun to my head again. But perhaps now I can make my few remaining years better for my devoted wife and perhaps I can make it up to my only son, whom I have never seen, and I can now be in peace with my conscience, though I look back in sadness at the loss of the love I once had for my country.

JUDGE MARUTANI: Thank you very much.

I might state that after we finish with this panel, we will break for lunch. I give that message primarily to the hard-working stenographer who silently is laboring over there at the end of the table. I know they work very, very hard, and people don't recognize that.

Next is Tom Wakida from San Pablo.

STATEMENT OF TOM WAKIDA

MR. WAKIDA: Mr. Chairman, Commissioners, I ask for this opportunity to testify. Yet, I question and resent the need to testify.

It is now well known that we were illegally incarcerated for economical and -- racially motivated reasons. I was 16 years old when I was ordered into a concentration camp to lose two plus years of my life. More important than the two years was the loss of my self esteem, the sense of self-worth, a second class human being. This self-doubt was impressed upon me by the persecution and brain-washing by the Federal Government, the news media, the racist segment of the American public.

While in the Gila River, Arizona concentration camp, my uncle was in the famous 442nd and came to visit us. One day, during the course of our conversation, I assured my uncle: "I know my place; I know the white folks are better than us." He gave me short lecture on pertinent points of the U.S. Constitution, but because of the double row barbed wire fence, the patrolling MP's, it was difficult to see his point.

Though extremely confused, I did remember his lecture, and when my uncle became a casualty in the European theater of war, my confusion started to turn to anger as I became more keenly aware of the injustice perpetrated on us.

However, I suppressed my anger because of my parents' counsel of: "shikata gai nai -- gaman se." "Nothing can be done about it." "Take it and bear it." And, their positive comment: "Life in the United States is far better of the two choices we have."

Since I was guilty until I proved myself innocent, I spent the next 30 some odd years of my life trying to climb out of the second class human being status, trying to prove I was a worthy American citizen; a journey of no hope until now.

Finally, after all these years, despite my reluctance to relive the humiliation and horrors of concentration camp experiences, the Sansei and the Yonsei youths who did not have the "Shikata gai nai -- gaman se." "Nothing can be done about it. Take it and bear it." hang-up made me aware that I do have a moral obligation to speak out. I was taught in school that there is an irrevocable contract for all U.S.

citizens called the U.S. Constitution.

What would two to four years out of your life be worth? A plugged nickel, a million dollars, or would you accept a firm handshake, and an apology of questionable sincerity? The fact is the almighty dollar is the only thing this capitalistic society understands. I want justice based upon that standard. I want a minimum of \$25,000 for each and every Issei and Nisei or their survivors in compensation for the broken contract, our violated constitutional rights.

Thank you.

JUDGE MARUTANI: The next witness is Masayuki Sato, San Jose.

STATEMENT OF MASAYUKI SATO

MR. SATO: Thank you very much. I really appreciate being able to speak here this morning, and thank you for not breaking for lunch before this panel was over. I know you are very hungry.

I am Masayuki Sato. I was conceived at Tule Lake, California by my parents. I am a Ph.D. student in Social Clinical Psychology. I have been doing some research on the psychology of Japanese Americans.

My talk is focused on some long term social and psychological effects on Japanese Americans. These effects are in the past as well as today.

In terms of the Issei, I feel that the major impact for the Issei is that their interaction with Caucasians or white people or Hakujin, as they might call them, and it is very difficult for Issei to see themselves as equal Hakujins.

They always see themselves in a subordinate position. That feeling was true back in 1941, and it is true in 1981. They have been shamed in public, and my parents, when they talk about being asked if they would be loyal to this country, they talk about how they were denied citizenship; they were denied owning land; and they asked if they would be loyal to this country. They could not be loyal to this country. They were aliens.

In terms of trying to explain to their children that they answered "no" to the questions, it was very difficult for the kids, as well as to the parents. I would like to just mention that for Issei, if they go through any psychological problems and therapy, it is very difficult for Issei to talk about their past experiences. What they might mention is that going through therapy, through psychotherapy, through psychoanalysis, is that it recalls many of the camp experiences and being questioned by the FBI, such as that in therapy.

I want to talk about the Nisei just for a second. I feel that the major impact on the Nisei, second generation, is their identity as a Japanese American. They didn't know who they were with the camp experience, whether they were Americans, whether they were Japanese, and it was very difficult in terms of their self-esteem, self-worth as a person, and really, as Tom had mentioned earlier, that it was very difficult for him, and I feel that in terms of their heritage, they had to reject their Japanese heritage in order

to feel better about themselves, and that might be manifested in terms of a lot of the mixed marriages that have occurred, as well as in terms of not being able to appreciate the Japanese language, Japanese culture, and rejecting Japanese food.

I feel that developmentally it had a very tremendous effect as teenagers and as children, and when I filed a discrimination complaint on national origin, I asked some colleagues, some Nisei friends, to support me in my affirmative action, EEO complaint, and they told me that they could not support me because they would have a "Chinaman's chance," which means no chance at all, to get any type of compensation, in terms of discrimination.

I would like to just mention a quick thing about the Sansei in terms of the long term effects. I feel that the Sansei have really, in terms of education achieved, following in the footsteps of the Nisei, in terms of ethnic studies, Asian American studies, the Sansei have really supported these efforts in terms of really investigating some of the camp experiences, asking their parents and grandparents, and that the ethnic studies movement, I feel that this has really helped the redress movement today.

In terms of a concluding statement, I feel that Japanese Americans today are overcoming the shame of being able to talk about the camp experience, being able to talk about the suffering, being able to talk about how it destroyed the family, and as Japanese Americans overcome their shame, I feel that America must redress these sufferings and overcome

their guilt, the guilt of putting 112,000 Americans of Japanese ancestry into concentration camps, and by relieving that guilt, I feel that just compensation can really help toward that effort.

Thank you very much.

JUDGE MARUTANI: All right. Thank you all very much. We will recess for just half an hour. That is a burden on us as well, we would like to take a whole hour.

We will reconvene at 1:45.

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AFTERNOON SESSION

CONGRESSMAN LUNGREN: We are ready to start this afternoon's session of these hearings, public hearings in San Francisco.

At this time, I would like to announce, on behalf of the other members of the Commission, some agreement that the Commission has come to with respect to procedure. It has come to my attention that if we proceed in the manner in which we have already started, we will not finish either today or tomorrow and that witnesses who have every expectation of testifying might not be able to testify as a result of that.

So, we are going to be a little more firm in terms of the time allotment. Those of us who have been in the Congress are more used to that. We are used to stopping in mid-sentence when our five-minute rule is in order. We don't intend to do that. However, we do intend to try to indicate to the witnesses that the first ring they hear will be a warning to conclude their statement within one minute and at the second ringing, we will ask you to conclude within a sentence.

We are having to do this because we have made an effort to include just about everyone who has requested to testify and one of the benefits of a field hearing is for those members of the Commission who are here to have the opportunity to ask questions. I think we might refrain from asking questions if the time continues the way it is, and then in that way, we will be denied the benefit of some of the best testimony.

We would also like to make it clear at this time, as we have done before, but to reiterate the fact that all written statements will be made a part of the record. We will go over those statements. We will have summaries made of them for every member of the Commission, and frankly, it might be better when we go back over our entire hearing records, as we attempt to start up the writing of the report, to have the benefit of questions and answers. Questions that were prompted by what the written statement said and answers given to us at that time by the people who are appearing before us.

So, we would ask all of those of you who are scheduled to appear before us today to please bear that in mind.

The other thing is that there has been some discussion among the Commissioners about substitution of witnesses and in view of the fact of the large number of witnesses we have, the decision has been made that substitutions will not be allowed. Those who cannot appear, who were originally scheduled, if they have written statements, can still send them to us and we will enter them into the record and make them a part of the record.

I am privileged to serve on this Commission as the Vice-Chairman and was privileged in Los Angeles to chair the hearings in the absence of the Chairman. I asked Judge Marutani if he would take over the gavel for me because I had to make a speech down in my district before I could catch a plane up here and I have to make another speech tonight, and might have to leave a little early and rather than

interfere or in any way take any time away from the other panelists, I have requested, and Judge Marutani has very, very graciously accepted the chairmanship for the rest of today, and for that I would like to extend my thanks.

We hope that everyone will keep those ground rules in mind. We are not attempting to stifle anybody; we recognize the emotion involved but at the same time we have a duty to everyone who wants to testify to make sure he or she gets an opportunity.

And, with that, I turn the gavel over to Judge Marutani.

JUDGE MARUTANI: We will proceed directly with this afternoon's testimony, "Psychological Impacts of Incarceration." Will start off with Ben Tong, Dr. Tong, Research Associate, Institute for the Study of Social Change, University of California, Berkeley; and psychotherapist.

STATEMENT OF BEN TONG

DR. TONG: My name is Ben Tong. I was not in the camps. I was only three and half years old when they occurred. I am a Chinese American, second-generation Chinese American.

There is not much that can really be said in just a few minutes, so I would like to submit a longer version of this statement in about a week's time. If my remarks sound a bit superficial, I hope you will understand.

I have rehearsed this a number of times, and I guarantee you this will only take 8.6 minutes. Therefore, this may sound a bit formal and compact.

Up to now, many highly respected individuals and organizations have written up and in the process written off, the Japanese American concentration experience as a phenomenon that had little if any serious or adverse effects on the well being of the incarcerated. A prime example is a book by Stanford Professor Rudolf H. Moos, Human Adaptation, Coping with Life Crises, 1976. It is a very impressive anthology but in his introduction to the section on concentration camps, in which all the articles are about the Nazi camps, he wrote: "Aside from the severe economic setbacks suffered by many families and the premature end of the education of some Nisei, most people recovered well after their release. By 1960, Americans of Japanese descent ranked very high in education, professional status and income levels and one observer has concluded that internment toughened Japanese Americans while reinforcing their determination to do well within the American system."

This is a very familiar litany of denial and dismissal. It seems to say that if Japanese Americans somehow emerged from the camps with enough gumption to send their kids to good schools, make decent money and live quiet lives in suburbs; they could not have been hurt or injured by the internment.

The term "concentration camp" and all the horror that conjures up on the American mind more appropriately belongs, we are to assume, with memories attached to the oppression of the Third Reich.

The case for long-term effects on Japanese Americans does exist however as long rounds of testimony before this esteemed Commission has made clear and will continue to make clear. It is not a difficult case to argue even though the camp experience has yet to be fully unearthed and properly substantiated.

Many of the victims have recounted their painful stories and you have heard them, in isolated case studies, Sunday newspaper supplements, ethnic journals and secret diaries. I, myself, as a clinician, will soon not forget, for example, the Nisei patient who hated Hakujin food and yet had his wife pack him two tuna fish sandwiches for lunch for 30 years because he felt compelled to "get along" with white colleagues at work, none of whom had any animosity towards him.

I can still see in my mind's eye the 21 year old college-ager who was found running about in a psychotic state on a major highway in 1975 in the wee hours of the night, shouting at the top of her lungs: "Mother, we must hide, they have bombed Pearl Harbor." And, need I mention the scores of third generation Japanese Americans who, out of massive self-contempt traceable to the camp experience itself, surgically enlarged their so-called "slanty eyes" and pumped silicone into their breasts to look more White, and clean up their yellow "accents," so-called, to sound more White.

As I said, the case for victimization is clear. Yet, the record would not be true or complete if negative outcomes were to constitute the only entries. Recently I had the

occasion to read a moving work by one Jozef Garlinski, a book which I have here in my hand, entitled: Fighting Auschwitz. The subtitle in the paperback edition reads: "The story never before told of the resistance movement in the concentration camp. It is a story of Jewish prisoners united in efforts to infiltrate the Nazi administration, arrange escapes, and smuggle medicine and arms into the camp. It is also a tale of victims hell bent on preventing their captors from destroying the evidence of atrocities."

I wish to emphasize this afternoon that the case can and must also be made for certain similar kinds of positive behavior during the Nikkei internment, whether it took the form of organized protests, which camp officials and obliging social scientists recorded later on as "mindless riots," or work slow-downs or strikes, or the gallant sacrifices of the 442nd. Courageous and heroic behavior must be recorded, validated and legitimized.

The record would otherwise not be complete. Extraordinary situations in life do indeed bring forth the best as well as the pathological in human beings, and Nikkei concentration camps were no exception to this ironic historical truism. Not documenting courageous and heroic behavior would prompt the present generation of Americans, Asian American and otherwise, to continue to uphold, unwittingly perhaps, the racist stereotype of Japanese Americans as essentially passive and accommodating victims and nothing more.

The very fact of these hearings means that Japanese Americans have not just been victims. One thing that has made it difficult for us to understand the camp experience as it really was, is the reality that there has not appeared as yet a language for talking about the experience. In various gatherings which I myself attended, gatherings stimulated by the present redress movement, I have heard metaphors like "rape" and "incest" proposed to tell it like it was. I feel, however, that no one adequate language, after all these years, has appeared to shed comprehensive light on the camps. Why is this the case?

One factor, of course, has been the understandable reluctance of former internees themselves. As one Nikkei put it during a practice hearing in Seattle preceding these officials hearings: "This is a part of my life that has been buried for 30 years. I want to bury it, to forget it. I am still embarrassed to talk about it."

Another factor, I believe, was the wholesale imposition of Euro-American theories and concepts by certain White social researchers in the 1940's who were obsessed with making a name for themselves. The ego conflicts and the power struggles between those career-minded scholars is a matter of record and is enough for a thick Ph.D. thesis.

JUDGE MARUTANI: You will have one in which to summarize.

DR. TONG: Okay, I am going to skip to the end. I wish to emphasize that redress must not be limited to eloquent and moving governmental apologies no matter how sincere or

heartfelt. There has been much talk about there being no adequate material recompensation for confiscated property and damaged lives.

This is not a negligible matter. As a professional psychologist I can say, perhaps with some confidence, that the potent symbolism inherent in money is critical to the mental health of the former internees and their families. It does represent, as little else will, a valuable measure of the sincerity of the American government's attempts to make right a most hideous wrong.

As a matter of fact, I would strongly suggest, in the name of therapeutically sound collective activity, that Japanese America proceed to sue for damages if compensation in eight figures is not forthcoming.

Thank you very much.

JUDGE MARUTANI: The next witness is Philip G. Zimbardo, Ph.D., Stanford University.

STATEMENT OF PHILIP ZIMBARDO

DR. ZIMBARDO: I am professor of psychology at Stanford University, President-elect of the Western Psychological Association. For the past ten years I have conducted research and taught University courses on the psychology of imprisonment. In addition, I have studied at length and taught about the experience of wartime internment of Japanese Americans as well as read extensively about economic, political and social history of Orientals and Asian Americans in California.

I am pleased to have this opportunity to present a brief portion of a report which I have made available to the Commission.

In my opinion the relocation and internment of over 120,000 United States citizens of Japanese ancestry for the alleged real and imminent threat their presence posed to the United States during World War II should be viewed, not in the sanitized language of relocation, internment and evacuation, but as a case of mass imprisonment in concentration camps, as false imprisonment without exercise of due process that was fashioned upon a set of biased assumptions regarding the dangerousness of this entire group of people.

I will try to show in a moment that it was motivated by deep-seated prejudices that were pervasive in California and other western states for decades prior to the decision in 1942 to inter these Japanese American citizens. I would like to say that there is sufficient evidence that it was not justifiable in terms of military necessity nor interest of national security.

Further, we should see it as the cause of considerable psychological damage, not only of a dramatic nature to the people who experienced it (as you have heard today and will hear), but also note the lasting, more subtle effects on self-esteem and self-identity, which will chronically affect and has affected later generations of Japanese Americans.

Thus, I submit that these falsely and wrongly imprisoned citizens deserve adequate reparations to be paid to them

individually. In addition, I would like to suggest funds be set up to establish a permanent museum and research center as Israel has done for its Holocaust experience, dedicated to disseminating knowledge about the cause, the experience, and the consequences of this, hopefully, unique experience.

Having grown up on the East Coast, I must admit that it was not until I came to California that I ever knew that such an experience existed.

Epeictetus, writing in the second century in order to define prison, in part, I think, answered Senator Brooke's earlier concern about whether prison camps had barbed wire. He said: "Wherever anyone is against his will, that is to him a prison." Oscar Wilde goes on to remind us that: "Every prison that men build is built with bricks of shame, and bound with bars, lest Christ should see how men their brothers maim."

More recently, our own John Dean informs us of the pathological nature of even the minimum security prison in which he and others of the Nixon cabinet served for their role in the Watergate scandal. He says: "These minimum security prisons are like all prisons, human warehouses for society's misfits, outcasts, and transgressors. No prison is pleasant because the loss of freedom is devastating. Everything you have is taken away from you and everything is gone. You have no control over your life, no choice; others decide when and where you will wake, eat, work and sleep. Your life is fastened to rules and regulations that discourage individuality

and normal impulses."

JUDGE MARUTANI: Dr. Zimbardo, may I ask you to slow down a bit. I am sure the stenographer is having a terrible time.

DR. ZIMBARDO: Okay, sure.

In 1971, I conducted an experiment designed to better understand the psychology of imprisonment. What does it mean to be a prisoner? How are one's thoughts, feelings, and behavior affected by being put in the role of prisoner? By means of extensive psychological tests and clinical interviews, we populated a mock prison with a group of normal, healthy young men, who had a history of being law abiding citizens.

We wanted to see what happens when you put good people in an evil place. By a flip of the coin, these college student volunteers were randomly assigned to be inmates or jailers for the projected two-week period of the study. Thus, it was a totally arbitrary decision that determined the fate of the citizen who had done no wrong, but was to be labeled a prisoner and then treated as if he had violated the law of the land.

This Stanford prison experiment had to be terminated in less than one week because it ceased being just a simulation, and had taken on all the worst aspects of a real prison. The guards degraded and humiliated the prisoners. They acted in arbitrary and dehumanized ways toward them. The prisoners were constantly reminded of their loss of freedom and their new powerless condition, just as we have heard testimony today. The sense of helplessness that was evident among the

prisoners was reflected not only in their low self-esteem. One of them broke out in psychosomatic rashes (a Japanese American student who was a prisoner), others gave evidence of generally disturbed mental functioning. Even though these mock prisoners knew that they had done nothing to deserve the kind of treatment that they received, nevertheless, they reported feeling shamed by the surrender of their autonomy to the guards and humbled by their sense of being outcasts, misfits, and transgressors.

Of course, they endured the experience for only six days -- that is when we had to end the experiment prematurely because it had gotten out of hand; there was too much suffering. And, they were all psychologically healthy to begin with and the effects were transient -- they wore off in time. But, consider what the effects might have been if I had forced them to endure this experience, this loss of civil rights, the arbitrary denial of their liberty and degraded status for two or three years.

What might be the lasting consequences, if instead of being paid volunteers to participate in this unusual experiment being run by psychologists, they were forced to pay for the dishonor of being in an "experiment run by the state"?

The answers to these conjectures are not found in hypotheticals, but sadly in the testimony, all too long suppressed by so many good Japanese American citizens, who were forced to be prisoners for years on end in an "experiment" conducted by the Justice Department, endorsed by the

Executive Office, and validated by the Supreme Court.

My research forces me to conclude prison is any situation wherein one person or group's freedom and liberty are denied by virtue of the arbitrary power of another person or group.

It has been contended by former Supreme Court Justice Abe Fortas in his statement to this Committee: "At least these wartime interment camps were administered humanely." I am sure he believes that but there is a gap between the administration's abstract policies and the prison guard's concrete methods of controlling those in his charge.

I believe in my Stanford Prison Study, the prison was administered humanely. But I was wrong, the guards did not act that way. State prison officials have testified their prisons are administered humanely despite Grand Jury evidence to the contrary. The prison experience is inherently pathological, bringing out the worst in human nature. Despite the best intentions of "good" administrators, too many "good" guards will engage in petty, arbitrary, hostile, demeaning, degrading, brutalizing acts of conduct against their prisoners.

They do so not out of personal malice, but because it is "their job" to control their enemies. Like other victims of injustice, the Japanese American internees were not only blamed for their condition but were made to suffer because "they brought it on themselves."

The last point I would like to skip to is the notion that we presume our government and all institutions to act rationally. I would like to argue that they act irrationally,

yielding to the hysteria and revenge motives of California interest groups and individuals who had lived for years in a climate polluted with the most vile anti-Japanese and anti-Chinese propaganda, newspaper, books, pamphlets, posters, songs, etc.

You can see if you do any review of California newspapers and textbooks of the era from 1850 to 1940, the psychological conditioning of the population. Because of our limited time I'll have to skip a bunch of these and mention only a few representative examples.

Let me just pick some headlines from the San Francisco Chronicle: "Japanese Invasion: The problem of the hour for the United States." That was in 1905. "Steady stream is pouring in." "Brown men are made citizens illegally." "Whole state is stirred by the massiveness of this invasion." "The people in press commend the stand of the Chronicle against Japs." That was in 1905 also. "Japense are a menace to the American women." Not a sexual menace as you might expect from the headline, but they are driving women out of business. "Brown men are an evil in the public schools." "Adult Japanese crowd out children." "Japanese sweat shops are a blot on the city."

This conditioning started back in 1852 in the California legislature and was supported by labor leaders. If I might have just one minute?

On the day before the Japanese were to be sent away, there was an editorial in the San Francisco Chronicle which

is worth mentioning. This is some time after the December 9th headline, which said: "Japanese planes try to attack San Francisco." This is two days after December 7th. The hysteria was being spread. In this article it says that Japanese have to be interned for their own good; it is put upon them by loyal Japanese, "who either knew the plot and did not warn against it or incredibly were unaware of what went on among thousands of their associates speaking their language." Here is the racist stereotype that colors the rationale: "It is this inscrutability that is not general to other groups that makes the application of this order imminent upon the Japanese. The immediate necessity, however, is practical, not theoretical, is a drastic departure from American habit, is perhaps better for practical reasons if the order enforced is illegal."

Let me end with the creed of the Japanese American Citizens League in 1940. After decades of this discrimination, the Japanese Americans were still willing to say, and I think will be able to say again if this Committee acts in the way we all hope it will: "Although some people may discriminate against me, I shall never become bitter or lose faith. I am firm in my belief that American sportsmanship and attitude of fair play will judge citizenship and patriotism on the basis of action and achievement, not on the basis of physical characteristics."

Unfortunately, in 1942, that basis of American fairplay was not upheld. Let's hope in 1981 it will be.

Chairman
JUDGE MARUTANI: All right, gentlemen, thank you very much. We will move right on to a group of lawyers.

CONSTITUTIONAL ISSUES AND POSSIBLE REMEDIES

Chairman
JUDGE MARUTANI: The next panel will be Lorraine Bannai, Esquire, from Oakland, Wayne M. Collins, American Civil Liberties Union of Northern California, and Ronald Lee, Asian Americans for Community Involvement, San Jose. Will you please take your seats, and we can proceed. We will start with Ms. Bannai. The general subject is "Constitutional Issues and Possible Remedies."

While they are being seated, I would like to announce, and I will announce several times during the day, that we propose to change the schedule for tomorrow to start at noon, that is one hour earlier, noon. Tomorrow. We must vacate this room because of certain regulations by a fixed time, and we want to make sure that we provide ample time within which to receive testimony. Noon, tomorrow.

All right, Ms. Bannai.

STATEMENT OF LORRAINE BANNAI

MS. BANNAI: Mr. Chairperson and members of the Commission. My name is Lorraine Bannai and I am an attorney with the law firm of Minami, Tomine and Lew in Oakland, California. For the past nine months I have been working with Bay Area Attorneys for Redress, a group of attorneys, law students and other volunteers researching and documenting the constitutional violations occurring as a result of the exclusion and

incarceration of Japanese Americans.

During this testimony I would like to briefly highlight and summarize two of the issues we have researched. I would also like to take this opportunity to respond to a specific question raised by this Commission in Washington, D.C. as to whether the Munson Report was considered by the President before issuing Executive Order 9066.

I would like to preface my discussion by emphasizing that the exclusion and detention of Japanese Americans violated almost every single personal civil right guaranteed to Japanese Americans under the Constitution. These rights are more fully explained in a brief that we have already filed with you and includes freedom of speech, right against unreasonable searches and seizures, right to travel, and numerous other violations.

One of the most important issues raised by these hearings is concerning the scope of the military power. During the exclusion and detention of Japanese Americans, the Executive, the Legislative and Judicial branches of government wrongfully allowed the military to exercise control over civilians. There are essentially three aspects to this problem.

First, the power of the military to exercise control over civilians is limited to situations of martial law. Under the Constitution, civil authorities alone can regulate civilians. In the case of Ex parte Milligan, the Court limited military power over civilians to martial law situations, and martial law can only be declared out of an actual invasion

on a theatre of active military operation, where the courts and civil administration are closed, and a war situation actually prevails and there is no power left except for the military. None of these circumstances existed. Martial law cannot arise from only a threatened invasion.

The second issue is whether it could be construed that Congress delegated its power over civilians to the military. Congress may delegate only its administrative and not its legislative powers, and if Congress does delegate power, they must establish clear policies and guidelines to limit the agency carrying out the mandate. The Executive Order and Public Law 503, however, gave the military authority power to exclude any persons designated by the military from districts established by the military, subject to whatever restrictions the military authorities might impose in their sole discretion. This standardless carte blanche grant of power to the military was clearly unconstitutional.

JUDGE MARUTANI: You will have one minute in which to summarize.

MS. BANNAI: The last issue is that the Court itself failed to review the actions of the government, despite its holding that military actions are always subject to court review.

The second contention is that Executive order and Public 503 were unconstitutional bills of attainder, and this is more fully set forth in Addendum to the brief I have submitted to all of you today, and also in our brief itself. So, I will refer you to that.

Lastly, as far as the concern about whether the Munson Report was seen by the President, our findings turned up the fact that the report was screened and summarized by an individual named "Carter," who did screening work as an assistant to President Roosevelt. In his summary, which was just a one page summary attached to the front of the report, he pointed to some really outrageous examples of possible things that Japanese Americans could do. For example, tying dynamite to their bodies and making human bombs out of themselves.

President Roosevelt probably only saw this summary and highlighted one of the points relating to fear that strategic installations were not secure, and I think if you will look at this, you will see that the summary really only dealt with some outrageous, frightening, hypothetical situations, and that probably is all the President ever really saw. He forwarded to Secretary of War Stimson, who then probably just filed it away, or else the report was deliberately suppressed according to Michi Weglyn and Professor Roger Daniels.

Thank you very much for allowing me to appear today.

JUDGE MARUTANI: Wayne M. Collins, from the American Civil Liberties Union of Northern California.

STATEMENT OF WAYNE COLLINS

MR. COLLINS: Thank you. Members of the Commission, I was asked to speak by the ACLU and am also here individually to address you. The ACLU of Northern California was the first organization to actively involve itself in the defense

of Japanese Americans who were interned. They sponsored the litigation of the Korematsu case, the test case, which as you know, tested the validity of the Exclusion Order. I am certain you are all very familiar with the ins and outs of the Korematsu case, and I will go into it only very briefly.

Korematsu did not leave the exclusion area after the order came into effect. He was arrested and tried under a criminal statute for violation of the Exclusion Order. He was convicted and placed upon five years probation. He was not sentenced to jail because there was something else in store for him. For as he left the court room, or the Federal Building, he was taken into custody by Military Police, and ended up ultimately in Topaz, Utah in an internment camp there.

That case was fought in the Ninth Circuit Court of Appeals to the U.S. Supreme Court, which as you know upheld the Exclusion Order, in a remarkable and important dissent by Justice Murphy. But that case gave rise to a situation that led to many other cases being generated which involved the rights of Japanese Americans in the camps.

In 1944, the War Relocation Authority chose to segregate persons they believed to be disloyal within the camps and to send them to a special camp, a segregation camp at Tule Lake, California. Within that camp were dissidents, persons who were pro-Japanese in terms of the war, persons who were disaffected by their treatment in the camps. They formed societies, organizations, who actively campaigned for people in that camp to renounce their American nationality. They

engaged in conduct that some would regard as criminal. They threatened people; they beat people. They were allowed to do this by the camp authorities and by the U.S. government, which government then generously provided hearing officers to effectuate their renunciations and, of course, once a person had renounced, he then became an alien enemy, subject to deportation.

It is not just the fact that the threats that were used against these people to induce them to renounce that warranted the overthrow or overturning of their renunciations or the voiding of them, but the mere fact that they were in camps alone was deemed to be a sufficient cause to vacate the renunciations and restore their citizenship.

My father, with the backing of the ACLU, brought a test case, a class action in U.S. Federal Court before Judge Corbin in 1945. That court held that the mere fact alone of incarceration in an internment camp was sufficient duress and coercion to invalidate any renunciation of American nationality whatsoever. But, the Court deferred entry of this judgment to permit U.S. Attorney time to designate members of that class of about 5,000 as persons against whom he believed he had sufficient evidence of disloyalty. The U.S. Attorney waited for seven months before filing a document with the court that named all 5,000 as persons having such evidence. The court then struck that designation as a sham and a fraud and gave judgment, setting aside all renunciations.

The U.S. appealed and the Appellate Courts sent the matter

back to the trial level, introduction of further evidence to see was there any evidence against persons to justify the renunciations and not setting aside those renunciations.

It took almost 20 years of litigation by affidavit before those matters were resolved, almost without exception in the affirmative on behalf of the renunciants. It seems hard to believe that that much activity was called for or needed at that time, and yet this stands.

In addition to the problem of the people who had renounced, there were other persons in the camp from Peru, perhaps you have heard of them. They were brought here by the U.S. Navy at the request of General Marshall; the theory being in 1944 that they could be traded to Japan in exchange for American POW's. The deal fell through and in 1945, the U.S. Immigration Service served deportation orders upon all Peruvian Japanese on the grounds they had entered here illegally, because they did not have in their possession, at entry, a valid American visa.

Those cases were again actively supported by the ACLU as the Peruvian Japanese sought to maintain their status in this country. After several years of administrative hearings, the bulk of them were granted American nationality.

The question is often asked: should reparations be granted to these people, for the injuries they suffered, and one speaker a few moments ago referred to the psychological wrongs and damage inflicted upon people by this kind of historical experience. Surely, none suffered more than the renunciants; none more than the Peruvian Japanese. It would

seem that no amount of money could be sufficient but something is definitely warranted.

Thank you.

JUDGE MARUTANI: The next panelist is Ronald Lee, Asian Americans for Community Involvement, San Jose.

STATEMENT OF RONALD LEE

MR. LEE: Thank you. Members of the Commission, my name is Ron Lee, and I am co-chairperson of the Asian Americans for Community Involvement, Santa Clara County, otherwise known as AACI. Asian Americans for Community Involvement of Santa Clara represents a wide cross-section of Asian-Pacific Americans that include Americans of Chinese, Japanese, Korean, Filipino, Vietnamese, Cambodian and Laotian descent.

As an organization, we share a common commitment and sense of responsibility for the well-being and betterment of Asian Pacific Americans, and since our inception in 1973, we have developed and refined a style of responsive advocacy for the progressive interests and concerns of Asian Pacific American People.

In keeping with this general purpose, we appear before the Commission to speak on the issue of redress and reparations for Japanese Americans with the understanding that our testimony will address issues from an Asian Pacific American perspective.

As Asian Pacific Americans, we are inextricably united by our common historical experience of being victims of racial oppression and discrimination, being directed to all Asian

Pacific American groups. In spite of learned denials that we have undergone little suffering on these shores, the personal testimony of Asian Pacific Americans offers a sharp contrast to the conventional wisdom.

Lest we be misunderstood, we have maintained that suffering is not a thing of the past. Even today, the oppressive practices of the past continue under new and refined techniques.

In reviewing the historical interpretation of the event, along with the testimony of a number of individuals, we have noted a promulgation and acceptance of the theory that evacuation and incarceration were the unfortunate product of an irrational and hysterical epoch of our history. We view this interpretation as irresponsible. Although the nation was gripped by fear and uncertainty, the acts of persons serving in the public trust must be held accountable. Moreover, we would submit that the climate for evacuation and incarceration can be traced to longstanding historical roots of oppression and discrimination directed against Asian Pacific Americans.

It is our contention that the mass incarceration of Americans of Japanese ancestry was a gross injustice and a clear violation of individual rights. With deliberate speed, the executive branch declared a policy of forced removal and the Supreme Court upheld the validity of the policy known as Executive Order 9066. In spite of any rationale or rational-

izations to the contrary, the forcible removal of Japanese Americans was wrong and a gross violation of constitutional rights. In essence, the issue of forced evacuation and incarceration was a fundamental test of the ideas we live by as a culture, and those public servants who were entrusted with carrying out those ideals failed miserably.

Mr. Collins' testimony has conveniently allowed me to remove some references here to the Korematsu v. United States case, which allows me to get into the five minutes.

Thank you.

As a community based organization, we have observed the long term scars of the human catastrophe of 40 years standing. Individual dreams were shattered, families were irrevocably altered, communities were stunted and a subtle psycho-social doctrine of second class citizenship was fostered that still endures today.

Given these comments on evacuation and incarceration, Asian Americans for Community Involvement of Santa Clara County would propose the following remedies:

1. Monetary compensations to all individuals and their heirs who were unjustly evacuated and/or incarcerated to include persons from Central and South American countries, Hawaii, Alaskan Aleuts and others forcibly removed by the United States Government.

Although we do not propose a specific amount, any compensation must be commensurate with awards of a like nature. We would like to underscore the monetary compensation

as only a means to express the government's "good faith" effort to rectify a wrong. Compensation is not to be construed as full compensation for the injustices reaped upon this class of American people.

2. Legislative and/or judicial action to reverse those governmental actions that deem evacuation and incarceration as constitutional.

3. An appropriation to local and/or regional Japanese American communities to address the long term psychological and economic development needs of the community.

4. An appropriation for the research educational project with a general charge to develop educational materials on evacuation and incarceration which will serve as a means to educate the American public.

In conclusion, I should say at this point that I am not an attorney. I believe that my organization on the basis of our prepared statement was placed in this category due to the content of this matter or of what I have just read.

I think perhaps that the greatest point that we would like to make today, and without removing any of the focus from redress and reparation, I believe that we have been placed in the category of seeking possible remedies, and the one thing I would like to leave with the Commission, and again without removing focus from redress and reparation, is the fact that redress and reparation really does not constitute a remedy for what has been perpetrated over the last few years.

I think that what you will do in terms of reparation can only serve as a foundation for future work which must result in constitutional change. For that is the only way that you can regain the confidence of the Asian American people and the Asian Pacific people.

Thank you.

FATHER DRINAN: Mr. Chairman, I wonder if Mr. Collins would respond to this suggestion. As everyone knows, a statute was enacted to give claims for damages in 1948 and read this way: that people, who went to these camps could claim "for damages to or loss of real or personal property that is a reasonable and natural consequence of the evacuation." And some \$38 million dollars was paid out to Japanese in 1949 and 1950.

I wonder what Mr. Collins would think of simply the re-enactment of that statute, somewhat modified to include personal injuries, say for a period of three years. There is resistance to the whole idea of reparations and redress. That suggests that there was an intentional wrong and that we have to, as a nation, do something to make up the moral wrong. What is so terrible about doing what this country already has done once? Namely, that is put through a statute, give a reasonable time when they can make their claim, allow the appropriate court to adjudicate that claim and be certain in the statute that we have the reparation, or rather simply damages for the actual wrongs that were done, and that they include the terrible things that we have heard this morning?

MR. COLLINS: It is not for me to make the final determination or recommendation for the Japanese community but it seems that that is one way of arriving at reparations nonetheless. There is the problem what amount you place upon it. If you are allowing a tort action to be brought, it should be without limit and commensurate with the wrong suffered.

FATHER DRINAN: Well, all right, but do you understand the resistance to reparations? How would reparations be different from damages in your understanding?

MR. COLLINS: To my understanding?

FATHER DRINAN: Why are they asking for reparations and not for damages?

MR. COLLINS: Reparations implies a political wrong was suffered.

FATHER DRINAN: But it would be covered by damages with far less emotional thrust involved. By damages, \$38 million was paid out when all of us hardly knew about this terrible thing that was done in 1949 and 1950. Thirty years later can't we re-enact that statute and allow the process to work again?

MR. COLLINS: I am certain that you could, but would that be sufficient to solve the political wrong that occurred and the historical wrong that occurred? Is there any way to remove the precedent of the Korematsu case?

FATHER DRINAN: Well, that is a separate case. We could enact a statute saying that in wartime this can never happen again, and I don't think there is that type of resistance

that I hear and feel toward the idea of reparations. For example, I read a long article about reparations in Germany and that the reparations there have been very, very extensive. Worldwide, people feel very strongly on this. The reparations go to Jews all over the world, and that they mount -- each year they go up by way of annuity. And, I think the people will resist that, that's all, and I, for one, feel that maybe the simple re-enactment of that statute for damages might be sufficient.

SENATOR BROOKE: Father, why do you think that it would be any more successful in 1981 that it was in 1948? It didn't solve the problem in 1948, or we wouldn't be here in 1981!

FATHER DRINAN: I don't know, Senator, that is a good question.

SENATOR BROOKE: Even if you increase the amount of the money, you mean, you get back to the whole question of reparations versus damages -- the historical wrong, the social wrong, or the political wrong that was done in 1942. Now, in 1948, Congress enacted a statute but it obviously did not correct or satisfy the aggrieved for the wrong that had been committed.

FATHER DRINAN: I think, Senator, to your good question that the Commission and the witnesses should direct themselves to that question, why the statute was inadequate? First of all, it was enacted on July 2, 1948; it terminated on January 3, 1950; the period was too short, people were not yet aware but even in that short time \$38 million was, in fact, paid up.

SENATOR BROOKE: I think that is an appropriate question: why did it not satisfy them in 1948? Would Mr. Collins or someone --

FATHER DRINAN: Yes, ma'am?

MS. BANNAI: I may be able to respond very briefly on that. The 1948 Claims Act, as other legal groups that have been researching that, but I think the '48 Claims Act actually only covered property damage --

FATHER DRINAN: I know that.

MS. BANNAI: -- of course, and medical, and not at all mental pain and suffering, or actual proveable medical --

FATHER DRINAN: I agree, and that the statute I am proposing would broaden that.

MS. BANNAI: And, also too, there were limits given to the attorneys-general as far as settling claims and I think the real problem we are dealing with is, if any suit is brought, if any legislation like you propose is brought, and the United States is sued or has a claim to pay, it's got to be by Congress anyway.

FATHER DRINAN: It has to what?

MS. BANNAI: It has to probably be approved by Congress anyway; so I think the contention of most people is, why doesn't this Commission take direct action to suggest direct monetary reparations to compensate for the wrongs that only you people know first hand?

FATHER DRINAN: Thank you very much. Thank you, Mr. Collins, thank you Mr. Chairman.

JUDGE MARUTANI: Thank you very much.

The next group, please step forward. Rhonda Abrams, Director, San Francisco Regional Office, Anti-Defamation League of B'nai B'rith, Joan Y. Nosse, Esq., and Theresa Tan, Esq., Asian American Bar Association of the Greater Bay Area, Ernest H. Weiner, American Jewish Committee, Northern California Region, San Francisco, and Pat Takayama, Northern Regional State Bar of California, and Morgan Yamanaka, Golden Gate Chapter, Japanese American Citizens League.

Ladies and Gentlemen, I see that there are five, and I am considering the Asian American Bar Association as one witness.

Can we proceed then with Rhonda Abrams, Director, San Francisco Regional Office, Anti-Defamation League of B'nai B'rith.

STATEMENT OF RHONDA ABRAMS

MS. ABRAMS: Mr. Chairman, Members of the Commission, on behalf of the Anti-Defamation League of B'nai B'rith, I would like to thank you for the opportunity to address this body today. B'nai B'rith, founded in 1843, is the oldest and largest Jewish service organization in the United States.

The Anti-Defamation League was organized by the B'nai B'rith in 1913 to combat discrimination against Jews and other religious, racial and ethnic groups. It has long had a history of working together with other civil rights groups to assure that every individual receives equal protection under the law, regardless of race, creed, color, sex or national origin.

Almost 40 years have passed since Executive Order 9066 was signed by President Roosevelt. Much can be forgotten in such a length of time but the American people must never forget what may be one of the greatest blemishes of our national history. Citizens of the United States, some 77,000 of them, 43,000 other residents of Japanese ancestry, and 1,000 Aleut Americans were taken from their homes and deported to American style concentration camps without due process of law.

At no time were any of these individuals found guilty of a treasonable offense.

We will never be able to fully make amends for our crimes against the 120,000 men, women and children, so grievously wronged, but we must nevertheless make the greatest possible effort.

I am sure that the facts are very familiar to the members of the Commission. Without any charges having been filed and without any action by any court, the United States uprooted and imprisoned 120,000 individuals.

In 1942, the Federal Reserve Bank of San Francisco estimated that there was a minimum of \$400 million in property losses. The damages to family life, the defamation of character and the loss of personal liberty can never be measured. Careers were disrupted, education was postponed, and 120,000 lives were put on hold for a period of years.

Once these individuals were permitted to rejoin society, their lives could not be reconstructed as swiftly or as easily as they were destroyed.

The United States has long established itself as a defender of and campaigner for human rights throughout the world. It is a claim to be proud of but before we can, in good conscience, continue that campaign, we must look back and acknowledge today our own abridgment of human rights.

As President Gerald Ford said when he rescinded Executive Order 9066: "An honest reckoning, however, must include a recognition of our national mistake as well as our national achievement."

While the ADL is not at this time advocating the specifics of the form of redress, we do recognize that there are a number of valid methods that have been suggested and should be seriously considered by this Commission. These suggested forms of redress, such as memorials, scholarship funds, pensions for the elderly, and payments to individuals, will aid in making amends for the past; however, they will not insure that the same type of situation will not occur again.

Only affirmative steps by the Federal Government can strengthen existing laws and support the Constitution to safeguard against such a possibility.

These proceedings bring to light a frightening realization. Is it possible that such a repression and victimization could occur again, despite today's realizations and more liberal civil rights laws? I would hope not, but less than two years ago, when Americans were taken hostage in Iran, American groups and individual suggested rounding up Iranians in the United States.

Based on actions by the U.S. Supreme Court after hearing appeals by four Japanese Americans who dared challenge Executive Order 9066, it is unclear whether our Constitution will always be interpreted to prevent such occurrences. In the series of cases heard by the Court in which it would not deal with the constitutionality of the incarcerations, curfew or other restrictions placed on the Japanese American, each of the appellants lost.

The Supreme Court upheld the power of the state to, under the rationale of time of war and national security, deny basic due process rights and imprison American citizens and other legal residents on the basis of ancestry.

The Congress of the United States must enact safeguards and make clear a congressional intent that no governmental body shall ever again be permitted to arbitrarily repress, imprison or in any way victimize any group of people in the United States.

Although the internment of Japanese American citizens cannot be compared to the death camps of Nazi Germany, it is useful to look at the steps taken by the Federal Republic of Germany in attempting to make amends for the crimes of the preceding government. Following the end of the atrocities of World War II and the fall of Nazi Germany, the Federal Republic of Germany signed the Luxembourg Agreement as a conclusion to the negotiations between it and the State of Israel and the Conference of Jewish Material Claims against Germany.

Under the agreement, the government of West Germany has paid out over \$25 billion to Jewish individuals, Jewish groups and the State of Israel. Individual victims of Nazi Germany were given the choice of receiving either one time capital payments or annuities. Under the annuity program, regular payments of about \$900 million dollars per year go out to approximately 260,000 individuals.

Eligibility under the indemnification program was not limited to survivors alone but in some circumstances was extended to include the immediate family of victims that had died after 1945. Returnees to Germany before 1979 were also given a \$2,500 resettlement allowance. The government has continued its efforts by recently making available an additional \$200 million to be paid out to those victims of Nazi Germany that were unable to meet a 1969 filing deadline because of their isolation in various parts of the world.

The Federal Republic of Germany did not limit itself to providing payments for individuals. In addition to the annuity and capital payment program, the government established funds for a number of more far reaching programs. Scholarship programs were set up and various research funds were established. The West German government also financed the building of memorials and the development of programs for Jewish cultural growth. Many of these programs are still active today, and the memorials will continue to remind the world that the Holocaust was permitted to happen.

The Republic of Germany set an admirable example of a nation's ability to accept moral and legal responsibility

for an incredible wrong. In studying this example we must keep in mind that in the situation being examined here today, the United States is not the successor government but the primary party itself.

The full force of moral conviction compels us to make amends to those we have wronged. While there has been some very limited financial compensation for property losses, no compensation has yet been granted to the internees for loss of personal liberties. Should the Commission elect to recommend reparations for loss of liberty, it would be doing so with the support of legal precedents.

I am not an attorney, but my understanding is that under the common law of torts, compensation is frequently awarded for denial of civil rights. For instance, a Court might award financial damages for Federal imprisonment.

The incredibly grievous actions taken by the United States Government against its own citizens has often been blamed on wartime hysteria, anger and frustration. Time of war and national security must not be used as our rationale for ignoring our basic Constitutional principles. The reason we need to enact and enforce strong civil liberty laws is to protect us, not only in times of peace and prosperity, but especially at those times that test us the most.

The findings and recommendations of this Commission, to be presented to Congress, should announce to the world that the United States once made an inexcusable mistake that will never be made again in any form. When we make that

announcement and accept total responsibility for our actions, we must insure that it is never again repeated and we must demonstrate a sincere effort to repair the damage inflicted.

It is not possible to return the dignity, time and enjoyment of life that was stolen from those that were confined, and no amount of money can adequately do so. However, it is possible to enact laws and clearly elaborate our nation's commitment to civil liberty, even in times of national trauma.

It is possible and necessary to make amends to those who lost income, property, health and liberty as a result of our nation's crime, and it is certainly possible, through memorials or significant programs, to insure that we never forget this part of our nation's history.

I urge this Commission to recommend that Congress recognize the wrongs committed, attempt to right those wrongs and assure the American people that such injustices shall never again be repeated.

Thank you.

JUDGE MARUTANI: Thank you.

Who will speak for the Asian American Bar Association?

MS. NOSSE: Joan Nosse.

JUDGE MARUTANI: All right. That is Joan Y. Nosse, N-O-S-S-E, for the record.

STATEMENT OF JOAN NOSSE

MS. NOSSE: Chairman, Members of the Commission, thank you for this opportunity to testify. My name is Joan Nosse, and I am representing the Asian American Bar Association of the Greater Bay Area.

This organization was founded in 1976 and is composed of 231 members. As a member of the Asian American Bar Association, representing lawyers of all Asian races, I would like the Commission to keep in mind that this is not solely a Japanese issue but an issue that is of special concern to all Asians and all ethnic minorities who have been subject to injustice at the hands of the government.

The incarceration of the Japanese was not an isolated event. The Japanese in America had an uneasy existence in California from the time of their arrival in the early 1900's. There were many anti-Japanese incidents which led to a deprivation of civil rights, and the presence of the Japanese in America was plagued by racism.

A few of the examples of anti-Japanese sentiment are: In 1903, a statement was made by AFL Union president, Samuel Gompers, that the union will under no circumstances accept membership of any Chinese or Japanese. In 1915, the Hearst newspapers launched an anti-Japanese series which was to continue for a number of years. One piece in 1915 was entitled "Japan plans to invade and conquer the United States." This was followed by the influential McClatchy newspapers, including the Fresno Bee and the Sacramento Bee, which also began years of anti-Japanese articles. In 1913 and 1920, the California Alien Land Laws were enacted. These were anti-Japanese land laws which had the effect of prohibiting Issei from buying land. In 1924, the Immigration Exclusion Act was passed, which denied all

immigration from Japan. It was in this climate of racism that the incarceration of Japanese took place.

The Asian Bar Association supports monetary reparations to the incarcerated Japanese, those who were forced to relocate and those who have been injured in any way due to the incarceration. We believe that there should be two forms of payment:

First, monetary reparations to individuals. The United States must compensate individuals for the actual losses that were incurred and never adequately compensated. It is impossible to place a dollar amount on the human suffering endured by the Japanese. The payment of individual damages must be made because it is the only legal remedy that can be afforded those individuals who were deprived of their rights and property.

Second, reparations by means of a community trust fund. Direct compensation is necessary to assist the community, as a whole, for substantial damages which cannot be compensated by individual payment.

There were social, political, and religious wrongs committed against the Japanese communities. There was community displacement with the break-up of families and homes. All organizations made up totally of Japanese members were felt to be subversive. The influential Issei who were community leaders were arrested as spies. Political growth in the community was halted because of the internment. Issei leadership, which had been growing, was essentially destroyed by the arrests before and during the incarceration.

Any association with the Japanese church was grounds for an investigation. Government action invaded religious freedom.

The community trust fund that is being advocated by the Asian Bar and other groups could be used for health care, housing, educational and cultural projects, legal services, counseling, and special benefits for the elderly.

Because of the misguided and tragic acts which the government committed against the Japanese years ago, the Asian American Bar Association joins with other individuals and groups to ask that the Japanese be awarded both individual and community reparations.

Thank you.

JUDGE MARUTANI: Thank you.

Next will be Ernest H. Weiner, American Jewish Committee, Northern California Region, San Francisco.

STATEMENT OF ERNEST H. WEINER

MR. WEINER: Thank you, Judge. I will read a statement which I shall submit to the Commission.

The American Jewish Committee is this nation's pioneer human relations organization. It was founded for the purpose of protecting the civil and religious rights of a minority community. For the past 75 years we have devoted our energies and resources to meet problems such as the central problem which is the subject of these hearings.

It is therefore uniquely fitting that the American Jewish Committee underscores its view that this nation cannot and must not shut its eyes, minds and conscience to the humilia-

tion and injustice which was inflicted on more than 100,000 innocent American citizens.

Discrimination based on racial or religious grounds is too often cavalierly waved aside as a quirk of the moment. Painful recollections of such casual dismissal haunt the memories of Jewish citizens, and in that Jewish continuum of exclusion, discrimination, and extermination, signals are contained which cannot be ignored, regardless of the victim's heritage.

Internment of Japanese Americans cannot be viewed as other than unconscionable and reflective of deep seated bigotry. It is to this root cause that the American Jewish Committee addresses its concern in this hearing as in every aspect of its work.

The rationales which have been voiced in the past 40 years as justifications and excuses for the internment of Japanese Americans have a cruelly familiar ring in the long memories of the Jewish people. What is rarely heard, or given scant weight, are the individual and collective scars which endure.

At the very least, these hearings can serve as a mechanism to indelibly impress on the minds and hearts of America that the evacuation and incarceration of Japanese Americans was not and cannot ever be flicked aside as a simple error of bureaucratic judgment.

In the process of these hearings, realities have been revealed. The American Jewish Committee regards these

realities, the case histories of human suffering, as inescapable evidence that the bigot's crude assaults on racial or religious targets can be, and in the case of Japanese Americans, was transmuted to deprive citizens of their rights without due process of law and therefore now require the most profound kind of admission and acknowledgement.

Already during these hearings, comparisons have been made with other groups who have suffered brutal abuses. Such comparative scales are diverting. There is no fixed scale for suffering. A Japanese American family, parents, husband, wife, and small children, torn from their homes and forcibly locked away because stereotypes and suspicions were given the force of the law, cannot be expected to forget.

The American Jewish Committee has not forgotten and will not. We expect that the work of this Commission will so convincingly reveal the truth, that it becomes an impenetrable barrier to prevent future human disasters in this nation.

The American Jewish Committee believes that this Commission, charged to examine not merely the forces of history, but the tangible injuries resulting from unbridled racism must conclude that tangible atonement is offered.

The form of atonement for injustice, which can never be calculated, is not a precise objective of the American Jewish Committee. Provisions to insure that innocent American citizens will never again be encased in barbed wire, under armed guard, simply because they are convenient scapegoats, should be your and our objective.

Thank you.

JUDGE MARUTANI: Thank you.

Next, on behalf of the Northern Regional State Bar of California, Pat Takayama.

STATEMENT OF PAT TAKAYAMA

MS. TAKAYAMA: Mr. Chairman, members of this Commission, my name is Patricia Takayama. Thank you for this opportunity to testify before the Commission.

I am testifying on behalf of the Northern California State Bar Subcommittee on Japanese American Redress and Reparations of the Legal Services Section. My remarks will be supplemental to the brief we have previously submitted for your consideration.

We also urge both monetary reparations to individuals of Japanese ancestry for injuries suffered by them due to the exclusion and incarceration and monetary reparations to benefit the Japanese American communities as a whole. Injuries were suffered not only by those incarcerated but also by those who were forced to "voluntarily relocate" away from the West, and also later generations of Japanese Americans.

We propose two forms of Congressional action to compensate those of Japanese ancestry for injuries suffered due to government action.

1. Legislation for direct appropriation, granting adequate compensation, to remedy the limitations and failures of the American Japanese Claims Act of 1948, and

2. Enabling legislation allowing for the waiver of procedural barriers to thereby permit the adjudication of

claims for damages.

The power is vested in Congress to symbolically remedy such losses and injuries for which no truly adequate compensation exists. The Government owes an overwhelming moral debt based upon the failure to adequately compensate the injuries and damages suffered and the violations of almost every conceivable constitutional right and privilege. This moral debt gives rise to Congressional authority to legislate such reparations on the principles of right and justice, irrespective of strictly legal claims.

Some have suggested that an apology is sufficient to compensate for the wrongs and injuries. Do we offer an apology to someone who has suffered a crippling injury at the hands of another? Will a study suffice an individual whose property was taken and who was wrongfully imprisoned without trial? Our system of laws offers no other remedy other than monetary compensation. The magnitude and gravity of the injuries suffered by those of Japanese ancestry demands monetary reparation.

Some have suggested that the political climate makes Congressional appropriations unlikely. But, the right to compensation is not based upon political acceptance or popularity. Generally no one, especially the Government, is willing to admit a wrong and pay for it. If there was such willingness, most lawyers and judges would be out of business.

There has been public concern over the amount of money required to make monetary compensation. Any amount would be

negligible compared to the injuries suffered; yet some attempt at monetary payment must be made. The courts have awarded upwards of \$15,000 to an individual wrongfully detained for 2 and a half hours. How much would be just for four years of wrongful incarceration? Congress spends billions of dollars freely for weaponry that breaks down, experiences cost overruns, and is obsolete when it finally works. Congress is willing to lose billions of dollars in tax breaks for the oil industry, one of the "truly needy." Thus, any Congressional excuse of financial hardship should be called for what it is -- a reaffirmation of a tragic injustice.

Regardless of the outcome of the Commission's work, the right to compensation will remain, as it has for over 40 years. It is as if the United States has taken out a loan, with no interest, with no payments for over 40 years. The debt will forever remain. Appropriations do not have to be fully accomplished in one year. Using some creativity, Congress can amortize the compensation over a number of years. But justice demands immediate compensation to the Issei.

In conclusion, historical evidence reveals that the exclusion and incarceration of persons of Japanese ancestry by the government during World War II resulted in millions of dollars of real and personal property losses for which compensation has never adequately been made. Further, the American Japanese Claims Act, the only remedial measure enacted, strictly limited compensation to property loss.

No reparations have ever been made for the multitude of personal, family, psychological and other injuries which were suffered.

Congressional action is both proper and essential to bring about long-awaited redress and reparations. Legislation in the form of direct appropriations, fulfilling the intent of adequate compensation for injuries suffered by those incarcerated, and enabling legislation allowing the litigation of meritorious claims is mandated by the principles of right and justice.

We respectfully urge the Commission and Congress to swiftly grasp this opportunity to acknowledge a wrong, a moral debt, by providing just and adequate reparations to individuals of Japanese ancestry. With time, the opportunity for the Issei to benefit from Congressional action is coming to an end. The injustice would truly be compounded if those who had struggled the longest and suffered the longest were no longer living to see just redress and reparations.

Thank you.

JUDGE MARUTANI: All right, we will complete the last witness before we go on to another witness who was scheduled to appear earlier this morning but was unable to be here, and has taken time off especially to be with us at this time.

So, we will proceed directly with Morgan Yamanaka, Golden Gate Chapter JACL.

STATEMENT OF MORGAN YAMANAKA

MR. YAMANAKA: I am Morgan Yamanaka. I am the Vice President of the Golden Gate Chapter, JACL. It was the intention of the executive committee of the Golden Gate Chapter to have one of its members who is most knowledgeable about this issue to address the Commission, and it was my job really to introduce him, but I was just informed that I would not be able to relinquish my time, so therefore, may I read Mr. John Tateishi's statement?

JUDGE MARUTANI: Well, we can receive it into the record, of course, and if you wish, you can summarize it.

MR. YAMANAKA: It is a very short statement.

JUDGE MARUTANI: All right, fine.

MR. YAMANAKA: I will try to do justice to Mr. Tateishi's statement.

"Mr. Chair, members of the Commission, my name is John Tateishi. I am the National Redress Coordinator for the Japanese American Citizens League, and the founding member of the Golden Gate Chapter of the JACL.

"The issue placed before you in these hearings has been seriously deliberated upon and debated within JACL for 11 years but it is an issue which has plagued the hearts and minds of the Japanese Americans for over four decades. We were in 1942 the hapless and innocent victims of a policy of discrimination which, in my view, is unprecedented in the history of this nation. For never has United States history recorded such a blatant denial of the constitutional rights

of American citizens on such a massive scale. But, history sadly has recorded for us that the forced removal of Japanese Americans from the West Coast in 1942 and their subsequent incarceration in America's concentration camps was the consequence of an attack on Pearl Harbor. For some 40 years, this nation has been led to believe that the so-called evacuation was the result of this tragic event of December 7, 1941, implicating a culpability and justifying imprisonment.

We are here to tell this nation that Pearl Harbor provided a convenient rationale for the implementation of a policy of racial bigotry and greed, an attitude which was reflected as a regional bias, which became mandated as a national policy and ultimately as a precedent of law.

We are here to tell this nation that in 1942, the dreams of American idealism was promulgated into a nightmare for 120,000 persons, and in so doing, we categorically reject the view that the widespread hysteria on the west coast prompted the Government's action and therefore justified our removal from our homes.

We reject the view of those who would say to us that it was for our own protection that we were forcibly detained in barbed wire concentration camps in America's wastelands. We reject the view that there existed a military necessity which was prompted by questioning of our loyalty as American citizens. We categorically reject the view of the junior senator from California, that we should be grateful for having been given a three year respite from our labors.

The Japanese American community in this country will not demean its spirit and pride by condescension of such a suggestion. Instead, we are here to tell you that we are seeking justice for a grievous wrong committed against us. We are seeking expiation from the psychological pain that has burden us as a community for these many years.

It is therefore our sincere hope that this Commission will conduct as thorough and honest examination of the facts as possible, for we are confident that your findings will demonstrate without equivocation that we were denied the rights and protection guaranteed to us as citizens of this nation. But, even though the JACL initiated establishment of this Commission, in candor I must tell you that the Japanese American community at large views, with some trepidation, the work of this Commission. For, we have once placed our fates in the hands of the Government we trusted and we experienced a failure of that trust.

We ask only that your final recommendation to the Congress of the United States reflect an honest assessment of the facts.

Referring to the Nisei Supreme Court cases as a disaster, Professor Eugene Rostow stated: "Until the wrong is acknowledged and made right, we shall have failed to meet the responsibility of a democratic society, the obligation of equal justice."

Our challenge to you is that "obligation of equal justice." If indeed we are a nation of laws, and if in fact we stand by the views and principles enumerated in the Bill of Rights and the Constitution, we must have the courage and

humanity, as a democracy, to recognize our failures and mistakes. To do less, and for this Commission to do less, would mark the failure of a democratic principle and would deny us the justice we seek.

Thank your.

JUDGE MARUTANI: Thank you.

SENATOR BROOKE: Very briefly, Mr. Chairman. I think we have had some fine statements from this very excellent panel. I just wonder if your groups have given much thought to any recommendations to this Commission as to what we should be considering in the form of what we can do to prevent this from reoccurring.

I know we have talked about how it happened, why it happened, and we talked about reparations and possible compensation and damages, but very few groups, with one exception, I believe, have really targeted on what can we do to prevent this from ever occurring again in this country.

Mr. Weiner, one of the things that makes this so unique is there was at least some warning in Nazi Germany. We knew what we were dealing with but the uniqueness of this is that it happened here in the United States of America, where no one would expect that it would ever have occurred. What we want to do, and this Commission would certainly not be living up to its obligation, if it didn't have some strong recommendations as to what we can do to see that it never happens again in this country. I am wondering if you have given any real thought to that at all.

MR. WEINER: Are you addressing me, Senator Brooke?

SENATOR BROOKE: Yes, I -- well, the panel really.

MR. WEINER: I am sure that across the panel, considerable thought has been given to the problem, I know the American Jewish Committee has. But, as you indicated, regardless of the motives of the moment, or the stimuli that create the kind of opinion that permitted what happened to Japanese Americans to occur -- it seems to me that there has been a sensitizing to this kind of response mechanism. I don't know that a new body of law has to be developed.

I do believe that the work of this Commission, and the attention in the media and in the communities to what this Commission is investigating, and the kinds of determinations it makes, will go a long way to imbed, at least in the psyche, the collective psyche of this country, and therefore by extension to the law makers of this country, the members of Congress and those at other levels of the legislative and judicial process, the kind of mind-set that is required as a barrier.

SENATOR BROOKE: Is the Constitution, alone, is that enough?

MR. WEINER: Obviously, that is a rhetorical question in the light of the issue that you are examining currently. I don't know. One would assume that it is, if it isn't breached.

MS. ABRAMS: As we said, according to the Supreme Court decisions, in fact the Supreme Court has decided that in times of war, and the precedent that is standing, and I am not an attorney, so I don't want to make it sound as if I am -- but my understanding is that the precedent right now is that

there could be executive discretionary powers which would allow such a thing to occur again, and this is tremendously frightening. Perhaps the most important work that this Commission can do is to insure that there may be some kind of congressional actions, whether it be in the forms of resolution or limitations on Executive power, or whatever regard, whatever legislation you develop, that would clearly show the intent of Congress that such Executive power or congressional or military powers not be allowed to be exercised again.

SENATOR BROOKE: Did you have any specifics on that Ms. Abrams? You mentioned that in your prepared statement. Did you go any further than that? Did your lawyers look into that?

MS. ABRAMS: We don't have the specifics at this time. We are going to be discussing this at our October National Commission meeting and hope to be having some specific recommendations. Other things you might consider as well are educational programs, a broad range of kinds of programs to sensitize the entire community to discrimination and to the cultural achievements of the Japanese Americans and a wide variety of kinds of activities that can really teach Americans how to be more tolerant and respectful of the legal status of their fellow citizens.

SENATOR BROOKE: Well, after your meeting, I am sure the chair would entertain receiving anything submitted in writing.

JUDGE MARUTANI: By all means.

MS. ABRAMS: We will be happy to do so.

MR. YAMANAKA: One of the things the organizations, in various discussions have been saying, and I find this very true as a college professor for 20 years, that there is an amazing lack of knowledge of this issue. For this summer I was teaching "intro" sociology and I asked: "How many of you know that I was in a concentration camp for four years?" And not one hand goes up.

So, I am thinking that if somehow the Commission hearing could come out with a statement that would appeal to the textbook makers so that at least a paragraph, if not a page, could start appearing in these high school texts, junior college texts, then I think we would have made a great step because if our current generation students do not know about this, the same mistakes may be made again.

JUDGE MARUTANI: Ms. Takayama, you had a statement?

MS. TAKAYAMA: Actually there were a couple of things that I wanted to address and on this one thing I can't say that I am representing the sub-committee. I am speaking on my own behalf, that I think some sort of congressional legislation is necessary -- well, I think one of the biggest problems is that during times of war, the President does have war powers and when the cases of Hirabayashi, etc., were passed through the Supreme Court, there was no standard established for what kind of war powers could be delegated to the military and there is no reference to that kind of standard in the cases now. The way I perceive it personally is that it is an improper delegation of power by the executive and

that if something that could perhaps be remedied by some kind of congressional legislation, some sort of standard that during times of war, that the President cannot go beyond in his delegation of power to the military.

The other thing, if I may address, is Father Drinan's previous statement about the Evacuation Claims Act. There are a number of things that are -- that we personally as a group, find inadequate about the Claims Act, and would be insufficient if it were re-enacted. One of the things that the Claims Act only provides for personal claims, and a lot of Issei have died, and there are also problems with statute of limitations and waivers. If I may specifically refer to our brief, on page six, we talk about some of those problems and limitations of the Claims Act.

One of the other things is that the Claims Act does not provide for anyone to file for another claim once they have received any kind of recovery; so enabling legislation would be required in order to overcome these other problems, statute of limitations, standing, etc. Further, the Evacuation Claims Act didn't provide for losses of personal injury, inconvenience, physical hardship, or mental suffering. Those things we find as being totally inadequate. We find that those are things that have to be covered in the current legislation, which we hope will be passed.

^{Commissioner}
~~FATHER~~ DRINAN: One thing that was in the brief was that the Congress should reverse the Korematsu case and the Endo and Hirabayashi case, in other words, take the dissent of Justice

Jackson and write it into law. It is my recollection that Senator Matsunaga was working on that or even enacted a statute which, as I recall, was designed to do precisely that.

MR. YAMANAKA: He introduced it, yes, sir.

Chairman

JUDGE MARUTANI: All right, thank you very much.

The next witness is one who was scheduled to appear this morning, was unable to be with us this morning due to scheduling problems, however, felt strongly enough that he has taken time out to be with us at this time. I refer to the Honorable Willie Brown, Speaker of the California State Assembly.

Mr. Brown, we are delighted to have you with us.

STATEMENT OF WILLIE BROWN

SPEAKER BROWN: Mr. Chairman and Honorable members of this Commission, I am Willie Brown, Speaker of the California Legislature. In my capacity as Speaker of that legislature, I come before you to simply say to you, as this Commission, yours is a noble function, yours is a necessary function.

More than 25 years ago, this country made a decision, totally contrary to any of the aspects of our Constitution, totally inconsistent with anything that ought to occur in a democracy. Your Commission has the responsibility to first gather the impressions and the evidence and the concerns that persons, who are interested in making sure that this kind of thing never occurs again. Your Commission gathers that evidence and publishes appropriately that report. But, even more importantly than gathering that evidence, there must clearly be recommendations made by your Commission that

will do two or three things: (1) First and foremost, insure that the facts are known. Insure that the public in this country is aware that American citizens were in fact incarcerated for lengthy periods of time without ever being accused of anything except being of one racial stock, or having been born in one particular racial stock, or in one country.

And, if in fact this country can ever tolerate that kind of an event with reference to any given race, any demonstration by any ethnic group could result in the tolerance of the incarceration of all of that ethnic group in order to address that issue. That is inconsistent with any of the tenets of a democracy, and that must never be allowed to occur again in this country.

Your statement as Commission members, on this point, obviously would be most important.

Secondly, your Commission, I think, has the responsibility to say what would remedy the situation for those who actually experienced the internment. Some of those in that category, and some of the activists have suggested, that certain kinds of monetary compensation would be appropriate. I frankly don't think any amount of monetary compensations would be appropriate for removing anyone from the full freedoms and benefits of being an American citizen, or person living in this country for any given period of time, whether it be one year or five days. But, in this country, much of what we do penalty-wise and much of how we measure any injustice which has been visited upon any other person in any situation

civil or otherwise is measured by a certain monetary level.

It seems to me appropriate for your Commission then to, in fact, evaluate what would be an appropriate monetary level to, in fact, say to those individuals who were denied one, two, three, or four years of total participation in American society; who were in fact dislodged from their possessions, their land, their homes, their environment, for whatever given period of time.

There obviously must be some consideration given to those individuals, and in civil law, we sometimes measure that by first fixing what would have been appropriate at the time the incident occurred and then allowing that to be in fact rewarded, or in fact assessed with an appropriate increase for inflation and an appropriate increase for interest.

If you had, in fact, been in a situation where for 30 years you had not paid income tax and it had, in fact, been assigned to you that you should have, and it was appropriate to collect those income taxes, there would have been an incredible penalty imposed upon the amount of taxes not paid, and an appropriate amount of interest.

For persons who, in fact, have been interned, for persons who were, in fact, stunted in terms of their growth and their participation in American society for that period of time, it would be appropriate for your Commission to, in fact, say that that monetary figure shall be thus and so.

The monetary figure may very well be distributed in some manner as other individuals have recommended, to community

based organizations to address the concept of racism in this country, to community based organizations to in fact bridge the gap existing between equality and inequality for persons of Japanese ancestry.

It seems to me, in some fashion, you ought to make a definitive statement on that particular question, and then, finally, it is clear that the Supreme Court was in error when they made the decision saying that the President had those particular powers. In that category, your Commission should recommend two things: (1) A reversal of the Supreme Court decision by virtue of statutory limitations, and then finally saying to all future Presidents, before any act can be engaged in of this nature, at any level of our society, there should be an appropriate opportunity for the people's representatives, those persons occupying legislative bodies, to reflect upon that proposed executive action. So, in fact, there can be a public hearing similar to that which you are conducting.

In fact, there can be a public hearing similar to that which we are affected with at the legislative level in the State of California almost every day, on any proposal we happen to make. So that, in fact, there can be citizen input and never again shall there be Americans of any ancestry and other individuals similarly situated, subjected to the kind of inhumane, almost slave-type conduct, that was imposed under the guise of law and under the guise of protecting U.S. democracy.

It was a damnable act, and at certain levels, somebody should say that, so psychologically that kind of thing is removed, and so, in fact, psychologically, no one, the Moral Majority or otherwise, will ever feel comfortable proceeding in that direction.

Then, finally, I am here as an elected official, not at the level of Senator Hayakawa, the junior senator from California, but at a level where you ought to understand that the pulse of the people, whether they be Japanese or Black, is substantially different from that which was expressed by Mr. Hayakawa. His expressions, I think, were the most reprehensible I have heard from any elected official anywhere on this issue.

And, to that end, it is important for Japanese Americans, as well as Black Americans, and all Americans, that your Commission specifically have a footnote with reference to that Senator's appearance. I think it was inconsistent with the good concepts of democracy, and I think while he is entitled to his opinions, whether they be idiotic or otherwise, they must not be allowed to be tolerated in anybody without someone offering an alternative response.

Your Commission, after these public hearings across this nation, will be uniquely suited to provide that public response, and I think you have that responsibility.

Thank you very much for permitting me to come before you.

SENATOR BROOKE: Mr. Speaker, first of all, let me thank you for your very excellent statement. Do you see anything in

the nature of punitive damages at all? As you were talking, I just thought about punitive damages, obviously they apply in other contexts, but, where there is such a wrong, other than as you say interest and inflationary rate being built into such damages or compensation, are you thinking in terms of punitive damages?

SPEAKER BROWN: I am thinking in terms of punitive damages, but I don't think punitive damages in this case should be measured in terms of money. While I do not speak for any of those who were in fact interned, any of those who were born in those respective camps, I don't purport to speak for those individuals, and I cannot say definitively that they would not want some monetary reward measured in the terms of punitive damages.

But, I think from the standpoint of the conscience of this country, we ought to think in terms of punitive damage, and then assign those punitive a monetary figure, but use maybe that figure to place in some form of a pot that would address itself to racism, racism whether exhibited by the Ku Klux Klan, racism whether exhibited by any of the organizations that exist in this country and from that pot of punitive damages, use those funds for purposes of abolishing that, and I think it would be a way in which we, as a nation, punish ourselves.

I don't believe, and I cannot imagine, that any of those who were interned would in fact say: "Yes, I am so selfish that I would want those punitive damages self-directed toward

me." I suspect that they would join with me in suggesting that punitive damages would be appropriate but to the extent that they should be assigned to individuals, "No, we refuse them. They ought to go into a central pot for making sure that this incident never occurs again."

^{Commissioner}
~~CONGRESSMAN~~ LUNGREN: Mr. Chairman, I would just like to say that I have immense respect for the Speaker. He is one of the most knowledgeable and effective people we have in public office in Sacramento, and I understand the depth of emotion with which he spoke. I just have to say, however, I am sorry that we have to make reference to other people who have appeared before this panel because this is an emotional issue; it is a difficult one if this Commission is going to have credibility. We have to have it on the basis that we allowed anybody who had any concern about this issue to speak, and I don't want people to get the feeling that if they speak, they might be personally criticized.

I would hope that everyone would have the free flow of ideas, and we can make a judgement as to what we think of their ideas. I just felt I had to say that.

SPEAKER BROWN: I appreciate your view in that regard, and obviously, my statement was not made without due consideration, and let me please explain to you why I did that.

I am a Black American, and invariably in the halls of the legislature, on Black issues, when a Black speaks, many times the less informed public, as well as my colleagues on the floor of the legislature, will assign to that particular

Black, greater knowledge, greater integrity, and greater credibility on that particular question and that is sometimes dangerous, because let me tell you, in terms of wisdom as it relates to the Black community, it is sometimes not reposed in those who happen to have the same hue and the same hair texture that I possess.

I specifically made my decision to mention Senator Hayakawa by name because I think it appropriate for America to assume or not to be allowed to assume, because he happens to be of Japanese ancestry, that he is, in fact, speaking for that body of Japanese in this country who were in fact interned, for that body of Japanese in this country or, in my opinion, for those other clear thinking individuals. To assign credibility to Hayakawa simply because he is Japanese would be a serious mistake. I think he should be measured -- and I don't suggest that your Commission would do that -- but I do know that by virtue of my experience as a Black in that category, the general public sometimes pits my views on Black issues versus some Neanderthal Black who doesn't have the best interest of the Black community at heart, but who gives comfort to people who would like very much to believe in that category.

So, I sometimes have to specifically say "that Black clearly does not represent the best interests of the Black community on this particular issue."

While I do not purport to be a Japanese American, I thought it important, however, that somebody suggest to you

that Hayakawa's remarks not be given any greater credibility than Willie Brown's remarks. Place Hayakawa in the same category as Willie Brown on this issue, rather than assigning to him a greater share because he happens to be yellow in color.

Chairman
JUDGE MARUTANI: I think perhaps at this point the Chair will get into the discussion, and I believe the resolution is this, and I agree with you, Mr. Speaker, but I think what Congressman Lungren was pointing out is that of course, we will hear, to use your phrase, "Neanderthals," as well.

SPEAKER BROWN: I agree, I agree.

Chairman
JUDGE MARUTANI: And, I am not ascribing that to any particular witness.

Thank you again.

We will move on to individual statements -- Fred Ross, San Francisco; Floyd Mori, Director, Departments of Economics and Business Development, Office of International Trade, State of California; Robert E. Ward, Ph.D., Center for Research in International Relations, Stanford University; and, Dr. Clifford I. Uyeda.

Gentlemen, I want to again remind you that we are under time constraints, and if you can summarize, we would appreciate it.

May we start with Fred Ross, San Francisco, former War Relocation Authority Director, San Francisco and San Mateo offices.

STATEMENT OF FRED ROSS

MR. ROSS: Mr. Chairman, Members of the Commission, what I have to say as an ex-War Relocation Authority person is certainly not anywhere near as important as what you have been hearing and will continue to hear from the victims of this thing that we are talking about. However, I do have some things to say as a witness of some of the discrimination and some of the hardship that the Japanese Americans went through, and in fact are still going through.

In the early part of 1942, I worked for a few days in an evacuation center. I wasn't needed there. I was just sent down by my agency, which was the Farm Security Administration in those days, theoretically to help the people get ready to be evacuated. From there, a little later, I went out and became Assistant Chief of Community Services at the Minidoka Relocation Center, where I stayed for about four months. I'm not going to go into this because I haven't got the time, obviously.

I got out of there as soon as I could because, in my opinion, the Nisei were infinitely more capable of taking care of their problems in that field, and in practically everything else at the relocation centers, than I, or the rest of the Hakuajins were.

I transferred over to the relocation phase of the program in Cleveland, where I worked for two years and where one of the worst examples of discrimination against a group occurred at the nationally known university in that city -- Western

Reserve University -- which adamantly refused to accept Nisei students until the attitude of the administrator was thoroughly aired out in the press, and in about three or four weeks, he gave in and took them along with everybody else. It was a terrible disgrace at that time.

At the end of two years, I transferred out to San Francisco to help in every way possible to bring the people back that used to live here. That was in January of 1945 and I worked until May of 1946, at which time the Relocation Office was closed.

On the way out here, though, I took two Nisei with me, Mas Fujimoto and George Fujimoto, one of whom was about to enter the Army; the other was a strawberry farmer in Southern California. They were the first ones to come back to the west coast when that order was lifted. We stopped at a restaurant in Indio, we went in; there were a number of people lined up at the bar; we ordered, the two Nisei went over to play the jukebox and two big strapping men came up behind them with their arms crossed like they were just about ready to work them over. Suddenly one decided to think a little better of it and went to the phone and called the sheriff and told him he'd better get over there right away.

Well, I got those two men out of there immediately because of obvious possibilities. That was their welcome to California.

When we began the work in San Francisco, which as you have already been told over and over again, had at least a 50 year history of oppression to people of Asian descent, the

first thing we had to consider was community acceptance of the group that we were trying to bring in from the centers. We had no illusions about being able to change any attitudes, what we were after was to change some practices, to prevent discrimination and violence, and that was the first thing that we started out to do.

Shortly after a family came in, that family was stoned, week after week, or day after day. In Pescadero, the Yamamoto family's home was burned right out from under them. That happened very shortly after the program began. That was the sort of thing we had to put up with in the way of community acceptance and trying to change it.

Then, there was the question of job discrimination, and probably the most famous case in that line involved a man by the name of Takeo Minemoto, who was a highly qualified mechanic --a master mechanic. He got a job with our help at the Muni station whereupon the workers sat down, refused to work. We got the then mayor of the city, Mayor Shelley, to go over and talk to those workers, 75 of them, and they refused to go back to work. The next day, Takeo came back to our office again. We went down and they told him that -- the workers told him that if he did continue to stay there and work, they were going to see to it that the ropes were never explained to him on that job and he would be fired.

There was so much trouble we had to get in a bus with the three leaders -- three of the top leaders, and ride around the city, negotiating while we were riding. When we came

back, there was a bus load full of American Indians and Black people who were so angry at the way these Hakujins were treating Takeo that they threatened to -- you have an idea what they could do -- unless it stopped...but it didn't. The following morning he came to work again, I was with him, and this time he was ready to leave because he didn't want to stop the whole transportation system in San Francisco just because of one person.

I talked to him at great length. We called Mr. Joe Masaoka, one of the great leaders of the JACL, who talked to him and stiffened his spine. He hung on and at the end of that month, he was taken into the union.

That case got all over the city. However, the worst thing we were up against was the housing, and I am not talking about housing discrimination. I am just talking about housing -- there wasn't any. It was just so tight during those war years, and we had to open -- before we could get people to come out of the centers, to come to San Francisco; we had to open a number of what we called hostels in each of the Japanese American churches. We turned the churches into hostels, put up partitions, those partitions didn't go clear to the top so people had absolutely no privacy at all and yet hundreds of families were having to live under those conditions for months, and months until eventually the Japanese who owned some property here were able to get back. There were about 150 of them who owned property and then they jammed in all

these other people on top of them, so that there were 1800 people in places built for 150.

That was the sort of thing the people had to put up with in those days. At the time we closed up the office in 1946, we prepared a 75 page report, which you folks are going to get a copy of. It is already in the hands of the JACL. In it we talked about having to do everything there at the end so fast. The last page is concluded with well turned rationalization emphasizing community as contrasted to Federal responsibility: "One obstinate fact will remain regardless of the whys and wherefores. We pulled out too soon."

And this is the last: "By the same token, we (I, and some of you folks up there) this country should never have had to be asked for reparations for the worst, single, wholesale violation of civil rights of American citizens in the entire history of our country. We should have provided them, of our own accord, years ago; we pulled out too soon."

Chairman

JUDGE MARUTANI: All right. Thank you very much.

Next, Mr. Floyd Mori.

STATEMENT OF FLOYD MORI

MR. MORI: Thank you, Mr. Chairman and Members of the Commission. I hope when Mr. Ross said that a Japanese family was stoned, you understand that it is the literal meaning and not the common today meaning.

My name is Floyd Mori, and I am very pleased to have the opportunity to make some remarks to you regarding the critical issue of reparations. My remarks are made from the perspective

of ten years of local and state legislative service that revealed very clearly that racism is still a very potent force in today's American society. In the California legislature today, we are still fighting anti-alien land laws.

I think it is significant that we are here in San Francisco to discuss the issue of human rights. Long before the Golden Gate symbolized the gateway to freedom from economic and political oppression, my father and many other Asians, received their first exposure to this land of opportunity right here in San Francisco.

It is ironic that close inside the Golden Gate is Alcatraz, a symbol of the antithesis of freedom. Similarly, the framework of the Bill of Rights symbolizes freedom and due process, yet within our society, we see the antithesis of prejudice and mass hysteria. These attitudes have robbed many, even citizens, of what we refer to as God-given rights.

In recent months, much has been said of returning to a society where the basic intent of the Constitution is carried out. In the same context, we will increase by billions the money the government spends on implements of war. A strong defense, we are told, symbolizes to our external enemies a strong nation.

But, what of our enemies within; those enemies of ignorance, pride and prejudice? I submit that reparations are an investment in the remembrance of human rights, and provides a symbol for the effective battle against the enemies from within. Government's basic constitutional role is to be above

the emotional prejudices and to maintain human rights. From time to time government must courageously shun public sentiment, or resistance as referred to today, in order that there may be freedom and justice for all.

Much has been expressed about the human and economic suffering during the relocation imprisonment. Rightly so. Rightly so because the economic cost to our society and the losses to individuals are immeasurable. In today's litigious justice system, I wonder what the dollar liability would be on a case-by-case basis. The uprooting, the embarrassing loss of face, the loss of human dignity that resulted from being treated as mere animals, has been well documented today and during your hearings. Understanding these indignities of the past are important in charting a much better course for the future.

I was fortunate in many respects, fortunate because I did not live on the west coast and escaped forced internment. Yet, I didn't have to experience it first-hand to realize that it was bad, not good for my friends and relatives. I don't doubt that the experience added to the character of some Japanese Americans. However, the camp experience like other oppressive elements in our society at that time, was taken in stride and most Japanese Americans made the best of their situation. However, I wouldn't be as foolish, ignorant or insensitive as to not recognize its retarding impact on a submissive culture and the blemish it represents to the Government that allowed it to happen.

The Government cannot allow anything similar to happen again. The United States Government must show that there is strength and there is character from within. The United States Government must show that when mistakes are made, there is character enough to recognize those mistakes and assure that restitution will be forthcoming.

If pride, using the excuse of economic inability, prevents redress, the enemy from within will win the battle. As many have told us in the past, the war will be lost and our freedoms will cease to exist when we succumb to these internal enemies.

As a visible array of effective implements of war may deter the enemy from without, I urge you to recommend that our nation make the investment in the remembrance of human rights, that we may always have a visible symbol that reflects our internal strength and character and the value we place on the basic principles in our Constitution. Without such an investment, the human capital of this nation will continue to deteriorate into a nation cancered with racism and without conscience.

Thank you.

Chairman
JUDGE MARUTANI: We will proceed directly to Dr. Clifford Uyeda of San Francisco.

STATEMENT OF CLIFFORD UYEDA

DR. UYEDA: Mr. Chairman, and Members of the Commission, my name is Clifford Uyeda. I am the immediate past national president of the Japanese American Citizens League. During

the Second World War, I was working my way through medical school while my family members were incarcerated in detention camps, first at Tule Lake and then at Granada.

Today, I would like to address an issue which has been of great concern to many former evacuees who have generally made successful adjustments following the incarceration experience.

To some of them, the principle of monetary redress is most uncomfortable because it seems to place a price tag on our freedom and our rights -- rights that should be regarded as priceless. To them, demanding redress seems to diminish the grace and realism with which they and their parents made the best of the impossible situation. The patriotism and the courage with which Nisei fought for America when given a chance, they believe, might be depreciated.

Others fear backlash. It is fear of what their non-Japanese friends would say and think. There is also a fear of reawakening their own feelings which had been so long suppressed. It took us nearly 40 years to recover from the state of shock we were put into by the incarceration experience. The wound would have to at least partially heal before victims can begin to address the problems.

A prevalent myth is that the Japanese Americans by hard work have fully recovered from the losses suffered from the evacuation experience. Many, and especially the elderly, have never recovered. One out of five elderly Japanese have income less than poverty level. Moreover, one's economic

status has nothing to do with the dispensing of justice or the payment of redress when justice is not only denied but forcibly taken away from its own people in the absence of any charges or indictments. We are not asking for charity.

Japanese Americans during World War II have made all the sacrifices other Americans have made, including giving our lives for our country on the battlefield. Our losses we are speaking of today, however, were the result of the actions of the American Government against American citizens and against our parents who were permanent residents of this country.

Today, right here in America, nearly 40 years after the beginning of World War II, Japanese Americans still suffer the misconception in the public's mind: first, that we were guilty of disloyalty to our country because of the actions taken against us by the United States Government; and secondly, that evacuation was both necessary and justified, a powerful belief upheld by the Supreme Court in the Korematsu case.

To many Americans, the fact that no meaningful damages have been paid by the United States Government is taken as proof that no real injustice was done. Only a congressional action authorizing redress for the victims will ever erase this misconception from the public's mind and indelibly etch the incident into American history and conscience.

Mr. Chairman, and Members of the Commission, the issue is not for us to recover what cannot be recovered. The issue is to make tangible and meaningful restitution to the victims

of injustice and thus discourage similar injustice from recurring in the future. Do not penalize the Japanese Americans for persevering and overcoming great handicaps by denying us redress for justified grievance. Denying us meaningful restitution is the same as assessing the damages at zero.

I hope this Commission's report will be most thorough and comprehensive; a report that will answer many questions that have been plaguing us for nearly 40 years. I hope that your report will become an American human rights document that will boldly address restitution for victims of gross injustice within our society, a report that will impact all Americans for generations to come.

The United States cannot insist on human rights abroad and then refuse to acknowledge and correct the wrong committed against her own people.

Thank you for this opportunity to appear before this Commission.

JUDGE MARUTANI: Gentlemen, thank you very much.

RELOCATION CENTERS: CONDITIONS, INCIDENTS, AND MEDICAL CARE

JUDGE MARUTANI: We will move on to the next panel, Ruth B. Colburn, Sadao Soga, Ben Takeshita, Kikuo Taira, and Yoshiye Togasaki, the last two being M.D.'s.

While they are coming up here, I want to again make the announcement that the hearings tomorrow will start one hour earlier, at noon. Tomorrow, we will start at noon.

All right, may we start with Ruth B. Colburn, who was a WRA librarian at Manzanar.

STATEMENT OF RUTH COLBURN

MS. COLBURN: My name is Ruth Colburn, and I worked at Manzanar Relocation Center as a librarian from May 15, 1943, until February 1945. There was a lot of responsibility I felt for the students and children there. Going into a place like that without books, and trying to set up schools and hospitals is something. We had a guayule plant at Manzanar where people needed research for what they were doing there. There was the hospital personnel that needed research materials, let alone patients.

There were libraries to establish for all these people. The first year there, the libraries in Southern California, a certain number of them, gave us their discarded books; I mean there were enough to have buried the whole center. I don't know why they didn't, but Ayame Ichiyasu, who was from San Francisco, and came in July 1942, was able to organize some of these books into something of a collection. She couldn't do more than that because there was no money to buy catalog cards and to order any books.

When I got there, there was a budget set up, and I was able to order books, most of which took around 11 months to come. I worked with a staff who received \$16 a month (I had about 16 people on the staff), and I received \$167 a month. This did not always make for the best rapport between us because the staff was constantly aware of the difference.

Because librarians tend to be at the bottom of any hierarchy, I didn't rate transportation. We couldn't drive cars there unless we had a pretty good reason to and I didn't have a car. Consequently, I had to keep in touch with five branches, more or less; it varied from time to time. I had to do this on foot, and this area was a square mile. Much of the time, there were the sandstorms that I had to get through. You just had to go out in some of them because you had to keep in touch with all of these libraries. There were no telephones in the branches or in my office and there was no other way I had of keeping in touch except by walking. I did have transportation for the books and the supplies; that much I did have. I didn't have to carry loads of books from one library to another, although I usually took some with me.

Another psychological problem I found was this: you could cut across the firebreaks and hope a sandstorm wouldn't come along and get to your destination quickly or you could take an oiled road along the barbed wire fence. Over the barbed wire fence there were these watch towers with MP's who had guns. This situation kind of shook me up a bit. I was short, and with a bandana over my head to protect myself against the dust and the wind, I could have been mistaken for an evacuee. I thought there could be a trigger-happy MP up there.

Well, nothing happened, and you really had to put those things aside, because if you worried about those things, you never got anything done, even though I am the type of person who worries about everything.

We finally got established, despite everything, a high school library, with a fair collection of books, although probably not what a high school library should have. My pride and joy was the elementary school library. That we did get because the schools had started ordering some books before I got there and there was a good collection of them.

We also had a main library for adults, a little fiction branch, and a teacher's library. The library office was, of course, in still another building; so keeping in touch with all of these branches was something. It was a job which, I think, because I was in my 20's, I could do. I mean, I couldn't hope to do anything like that now.

The biggest gap, I think, that really upset me more than anything else was that we had nothing for the Issei. The Japanese Red Cross had sent over a few books, I think around 35 or 50, mostly on the subject of tuberculosis. If there was anything that really upset people at Manzanar, it was the very thought of tuberculosis, and they left those books well enough alone.

Then there was an opportunity, at least we thought there was going to be an opportunity, to get books in Japanese from Los Angeles Public Library. Ms. Althea Warren wrote me and had me come down to Los Angeles to talk to her. She said we could have the books, which the Issei formerly had been taking out. The L.A. Public Library had an excellent Japanese collection, and I came back delighted. Foolishly I let it be known to people that the loan of Japanese books would go

through. Only a week or so later, a letter, written by Ms. Warren arrived. She was very upset because the library board didn't want their Japanese books sent up to Manzanar to these people who deserved what they got, or whatever it was that they said. It was pretty rough. I think that was one of the things that got to me more than the noise, the dust, and all of the other things that happened.

A Mr. Kondo, who was at the library, had a collection of about 400 books, and in 1944, about a year after I got there, he was relocating. He donated his books to us because it was too hard to take them along with him. Remember, these people had been there since 1942, and a third of the camp was Issei. Not until 1944 did our camp library have these 400 for all of the Issei people! It was really a challenge, to put it mildly, to try and handle all of these things.

You have to remember always that I was there voluntarily, and putting up with the psychological problems because I chose to. The stress, just the noise of the wind alone, in the flimsy barracks, whether you were out in the wind or not, used to drive me sometimes to distraction. People became very irritable at times, everybody including me. So, it was a pretty rough situation, but I was there as a volunteer, and I was compensated for what I did.

I don't know what to say about redress because I don't know how anybody can really compensate for what people went through, when I think of just what I experienced myself, but I do hope that something will be done in that matter.

JUDGE MARUTANI: Thank you very much. Mr. Sadao Soga, El Cerrito.

STATEMENT OF SADA0 SOGA

MR. SOGA: Thank you, Mr. Chairman and Members of the Commission. My name is Sadao Soga. I was born in San Lorenzo, California in 1930. I am a Nisei.

When the war started, I was 11 years old, and lived in San Leandro. In May 1942, my father, sister, brother and I went to Tanforan Race Track Assembly Center. Later, we were sent to the Topaz Center, and in the fall of 1943, transferred to the Tule Lake Segregation Center. I spent over three and a half years in what I would call concentration camps.

I remember one incident which occurred, I believe, in the spring of 1945 at Tule Lake. I was enrolled in a Japanese Language School because of my father's decision to return to Japan. One day our class team had been practicing diligently for the upcoming track and field events. This was held in the firebreak area in front of our barrack classrooms.

We were just returning to the classrooms, and I was lagging behind just in front of my teacher. Suddenly, I was grabbed from behind and spun around. When I recovered my surprise, I realized that I was looking at a U.S. Army soldier pointing to a rifle at me. My teacher was held at gunpoint too. There were other armed soldiers.

An officer snarled at us to get into the jeep. He warned us not to make any sudden moves, but he also dared us to try so that they could blow out "f'g Jap heads off." The soldier,

bringing his rifle close to my face, spewing racial epithets ordered us to get in the back seat, and we did as ordered. I tried to remain calm; despite my teacher's words of reassurance, I was scared. I had heard of internees that had been shot and killed by soldiers.

We were taken to the stockade compound area. I remember passing a large wire fenced enclosure where dozens of detainees were confined. They saw us and shouted words of encouragement as we rode by. Others jeered at the soldiers expressing their feelings of disgust at seeing a boy being taken in.

With more threats and menacing motions, we were ordered off the jeep and told to stand at attention. The soldiers stood in front of us, with rifles pointed, and taunted: "I'm just itching to pull this trigger and kill me some Japs. Hey, what do you say to that you 'f'g' yellow bellied bastard, you damned slant-eyed monkeys." The officer harassed us also. Abruptly these goings-on were stopped short when a civilian came storming out of a building, demanding to know what they were doing.

The civilian was furious at their conduct. I remember him saying to them, "If you men want to fight and kill the enemy so badly, why don't you go overseas to the war in the Pacific?" and he continued, "You must be really proud of yourselves, threatening these defenseless internees, especially this boy."

The civilian asked me to go inside with him. He identified himself as a federal agent. Inside the room, he questioned me

about the school curriculum, about my family background, my age, how I was bearing up to camp life, and especially about the outdoor activities we had held just before we were picked up by the armed soldiers. The interrogation did not last very long. He wished me well and escorted me outside.

The agent warned the soldiers that they had better not harm me. Then he found return transportation for me. I remember running back to the block where I lived. My worried father was waiting for me. Someone had told him that I had been picked up. Many of the people who lived on my block were standing outside, and they welcomed me back. I was only 14 and a half years old.

Thinking back, I could not recall if my teacher had returned with me. Quite recently I learned that I had returned alone. About three years ago, I heard from his brother, that my teacher had faced soldiers positioned as a firing squad. When the order to fire was given, the rifles made only loud clicks. There were no bullets in the chambers of the rifles. It was a shock for me to learn for the first time what happened to my teacher.

I am going to skip over this next area and go on.

I feel that we are justified in seeking redress and reparations in the minimum amount of \$25,000 per person, which in my opinion is quite reasonable. That amounts to less than \$20 for each day of my lost freedom. But the length of time spent in the camps is not the measure. It may have been for one hour, one day, or fourteen times a hundred days.

There is no question in my mind that a terrible injustice was done to us.

A wrong can never be taken back! Compensation is a way to make amends to the aggrieved party. There is also a need for more stringent safeguards in our governmental system of checks and balances so that it does not fail us at a time of national crisis.

I hope that this testimony may add some light on a dark period of our American history so that the public is more fully informed of the time when concentration camps did indeed exist in this country of ours; and of what happened to one youngster and his teacher in one of those camps.

If we are to learn from our country's past mistakes, that lesson should be obvious: We must not let this happen again to any other group or individuals; certainly not to another 14 and a half year old citizen of the United States of America.

Thank you.

JUDGE MARUTANI: Thank you. The next witness is Ben Takesh'ta, from Richmond. I understand, Mr. Takesh'ta, that among other things, you will be mentioning the questionnaire, and while the members of this Commission have heard about that, I understand there may be some people out in the audience who do not know what you mean when you say: "no, no".

STATEMENT OF BEN TAKESH'TA

MR. TAKESH'TA: Thank you, Mr. Chairman. My name is Ben Takesh'ta. I reside in Richmond, California. I would like

to spend a little more time regarding my experiences in Tanforan, Topaz, and Tule Lake, but because of the time, I would like to concentrate, as the Chairman stated, on my comments on the effects of the so-called loyalty questionnaire which was imposed on all persons 17 years and older in the spring on 1943.

I feel that putting 120,000 of us into concentration camps in 1942 was bad enough, but I personally feel that the effects of the loyalty questionnaire had a more lasting effect on many of our lives than the camp experience itself. The objective of the U.S. Government to split the Japanese in the camps was most effective because the resulting in-fighting beatings, and verbal abuses left families torn apart, parents against children, brothers against sisters, relatives against relatives and friends against friends.

So bitter was all this that even to this day, there are many amongst us who do not speak about that period for fear that the same harsh feelings might rise up again to the surface.

My two oldest brothers had returned from Japan in 1939 after six years of getting a Japanese education. Soon after their return, World War II broke out. My two brothers were very much aware of their United States citizenship because they were frequently chastised and harassed in Japan for being American citizens. Therefore, my oldest brother, in particular, was most incensed when in the spring of 1943 they were required to answer the loyalty questionnaire. Not only had our

government disregarded our citizenship and put us behind barbed wire, but now was asking these same citizens to foreswear allegiance to the Emperor of Japan and to swear allegiance to the United States as if at one time all of us had sworn allegiance to the Japanese Emperor.

The same U.S. government was asking all persons 17 years or older, even if they were 55 or even 70, male or female, to willingly serve in the Armed Forces, which really meant the U.S. Army, since Japanese Americans were not allowed to serve in any other service.

The gall and insensitivity of the government was hard to believe. Many, including my oldest brother, went around to the various camp meetings to try to convince others to protest our government's insensitivity by answering "no," "no" to question numbers 27 and 28. Once the questionnaires were turned in, those who answered "no," "no," were labelled disloyal by the authorities and transferred to the concentration camp in Tule Lake.

All ten of us in our family went to Tule Lake in September 1943. Shortly after we settled in Tule Lake, my brother got together with a few of his friends to start a Japanese language school because we all assumed that we were going to be sent to Japan eventually, and so felt that everyone had better know how to speak Japanese in order to survive in Japan.

The rest of the experience, Mr. Soga had related about my brother. My brother happens to be that teacher that was taken along with Mr. Soga. My oldest brother, after the war

ended, decided to go back to Japan because he felt that his own country, our United States of America, had let him down. My second oldest brother stayed in Tule Lake to complete his high school education and then came out to continue his college education in the Midwest.

When I got into high school, after returning to San Mateo, I tried hard to assimilate into the American society. I joined and encouraged other Japanese Americans to join in the high school band, the acappella choir, the Junior Statesman Club, the German Club, the Spanish Club, all to make sure that everyone got to know us human beings, as fellow citizens, not as disloyal Americans.

When the Korean War broke out, I purposely volunteered into the U.S. Army knowing that I could be sent to the battlefields of Korea because I wanted to prove, once and for all, that I was indeed a loyal American and I was willing to die for my country.

There are still many unanswered questions to be brought out, especially in light of Watergate, where all of us were shocked to learn what the power of the Presidency can do. I still cannot help but wonder what our great President Roosevelt did to purposely make himself and his staff unavailable during the crucial night of December 6, 1941, in order to sacrifice many lives, warships and planes lost in Pearl Harbor, to make it a real surprise attack, to rouse this nation, and to declare war on Japan and the Axis powers, so that he would keep his promise to Mr. Churchill to get America into the war.

I understand that our military intelligence had broken the Japanese code before December 7, 1941, but for some unexplainable reason, the information about the possible surprise attack was not relayed to the military command at Pearl Harbor in time to warn them.

We shall never know what was in the minds of our leaders in Washington, D.C. at that time but I shall continue to wonder. The implication here is mind-boggling.

In conclusion, I would like to say that I am for monetary redress. I feel like anything else, I make my payments on a monthly basis. I think the government owes it to us to do it on that basis, if at all. I feel that \$25,000 is a ridiculous amount, especially in light of 1971 court actions, which gave \$10,000 each to students for two or three days of imprisonment. I feel that \$75,000 or more would be the minimum that we should be getting.

Thank you very much for this opportunity.

JUDGE MARUTANI: We will move on to Dr. Kikuo Taira, from Fresno.

STATEMENT OF KIKUO TAIRA

DR. TAIRA: Mr. Chairman, and Honorable Members of the Commission on Wartime Relocation and Internment of Civilians. My name is Kikuo H. Taira, born in Fresno, California, a practicing physician there since 1938, excepting the evacuation period.

Due to the limitation of time, I can present only a few of the demeaning, humiliating, and frustrating experiences of that time. Our family received the shock of our lives when one night, just after the start of the war, the FBI came, showed their credentials, and whisked my father away to a place unknown, without a single word of explanation.

Now, I was not there at the time, and my wife and mother were frantic. My father was 71 years old and a severe diabetic and, like many of the older generation, did not speak much English. He was in this country continuously for 38 years or over and committed no crime.

Now, where was he? How was he treated? We finally found out through other sources that he was detained in San Francisco, so we immediately made a trip to visit him. We were ordered to speak to him in English only and were watched as if we were criminals. It was an agonizing experience, not being able to comfort him in a language he could understand and to offer any explanation for this strange confinement. Three long years of helpless anxiety and worry over this Gestapo-like action of our government was something that we shall never forget.

When I first went into Fresno Assembly Center as one of the two doctors to take care of about 2,500 people, I was simply appalled at the meager medical facilities. The so-called hospital building was an open room with cot beds and mattresses only. So-called drug supplies consisted only of a very few items such as mineral oil, iodine, aspirin,

Kaopectate for diarrhea, alcohol and a jar or so of sulfa ointment. Items for the usual medicine chest of any home! Certainly totally insufficient for a camp of about 2,500 people ranging from tiny babies to old and feeble people.

We loudly voiced the need for more immediate supplies but were told some of it will be coming, just when, no one seemed to know. Then a terrible thing happened on one of the hot days in Fresno. An outbreak of acute food poisoning occurred, affecting about 200 people. They were retching and vomiting and many of them were falling on the ground on the way to the so-called hospital to seek treatment, which we were not equipped to give.

A few of the many that were brought to us on stretchers were unable to move or open their eyes and deathly pale with thready pulse. We had no drugs to administer; no relief to give. The camp official then came rushing over and wanted to know what we needed. At that time, I could not help retorting, that this is why we needed more adequate supplies in the first place.

He then went into Fresno to pick up a few emergency supplies at a drug store. Fortunately for all of us, there was no direct case of death from all of this. My wife was ill for a week as a result of this food poisoning. We felt that the cause for the outbreak was the spoiled food due to the exposure in the hot mess hall with totally inadequate refrigeration facilities supplied by the government.

Another humiliating experience happened on the evacuation train to Arkansas. At every train stop, the military guard, with rifle at ready, would be posted all around our train, apparently to make sure that none of us would escape, as if we were prisoners of war.

The day following our departure from Fresno, my wife needed some hot water to warm the formula for our baby, but no provision was made for it. She was told that the only place it was available was in the locomotive up front. Now, I was ill at the time, so she got off the train during the train stop and started to go up to the locomotive. Thereupon, one of the soldiers pointed his rifle directly at her and ordered her to get back on the train.

She replied that all she wanted was hot water for the formula. Does he know where to get it? The soldier said that he didn't know. Then my wife said, "I need the hot water, and I am going to get it" and started toward the locomotive. The soldier kept pointing his rifle menacingly at her. She really thought that she was going to get shot at, and it was a terrible and frightful feeling. But the baby must have his milk, so despite the gun pointing at her, she kept going and finally got the water, which was full of soot. She said at the time that it was one of the most demeaning, helpless, humiliating and frightful experiences of her life, and that she will never forget it.

There are other witnesses who told you of the other kinds of conditions, but I can only speak about the medical

angle. However, in conclusion, I believe that the evacuation itself was a big mistake made by our government, that it caused us much grief, anger, humiliation and despair, not to mention great financial loss, that some form of restitution should be done and that the facts should be recorded and publicized, so that no citizens or people in our country will ever have to face such a terrible experience again.

Thank you for giving me the opportunity to make this presentation.

JUDGE MARUTANI: Thank you. The next witness is Dr. Yoshiye Togasaki.

STATEMENT OF DR. YOSHIYE TOGASAKI

DR. TOGASAKI: Thank you very much. Mr. Chairman, and Members of the Commission investigating the war relocation. If occasionally I pause, please excuse me; my vision is such, with cataracts, that I can't always use my glasses efficiently. I present my statement. I have made it as short as possible and I find that unless I read it, it won't have the sequence it needs.

My name is Yoshiye Togasaki. I was born in San Francisco, January 3, 1904. My education is through the public schools of San Francisco and at the University of California in Berkeley. Subsequent medical training was in Baltimore, and my internship residency at Los Angeles County General Hospital, and later, the Master of Public Health was finished at Harvard Unit in Boston. Details of all this has been presented in the Curricula Vitae that I submitted. My employment is also

so delineated until the time of my last employment -- I have been retired for 9 years -- which was with Contra Costa County Public, as Chief of Preventive Medical Services in the Department of Public Health.

I had just opened my office for private practice in September 1941 after buying a residence and remodeling it for private practice. The rest of the building was already converted into five apartments. At the time of the bombing of Pearl Harbor, I was also half-time consultant to the City of Los Angeles for communicable disease control at the Los Angeles County Hospital. At this time, I was immediately fired.

Since I was single and available, I was concerned regarding the health problems that could arise in a camp situation. I felt it urgent that I offer to go with the first group to leave Los Angeles for Manzanar, the first assembly center and later relocation center. I left on 48 hour notice, March 21st, and with the cooperation of a nurse and the other women who went in the beginning, established the emergency medical unit in the same barracks as our living quarters. It was almost a month before other doctors joined us.

The nurse and I had to set up the medical services and program at a time with only one barrack available for medical clinic. Construction was on-going, and much of the equipment was minimal. It was our loyal friends, who sent to us when we wrote letters, medical supplies, vaccines and items that were needed for the children, adults and especially pregnant women.

One big problem we encountered when I went to Tule Lake after being ill, the medical director there was an elderly person with very little of clinical practice within his past years, and would insist upon countermanding orders or instructing experienced surgeons to stop any treatment they were planning, such as surgery, necessary surgery. The result of this was that more and more of the community became angered, very apprehensive. It ended in what is known as a feather and tarring of this medical director. Of course, he was removed for his safety.

The idea, as far as we were concerned, we felt that we should practice medicine under the ethical standards we had already learned, and we felt we were capable. So, we did not feel that complying with arbitrary orders were of any help. And in April of 1943, we were sent from Tule Lake back to Manzanar (by "we" I mean my sister, who was an obstetrician, I, as a pediatrician in public health, and my sister, who was a Public Health nurse, and her daughter) on the basis that we were disrupting the community and were no longer useful there.

We left Manzanar mid-July of 1943 to go to various hospitals, my sister to Chicago, and I to Bellevue in New York City.

As for recommendations, I gather that mine is no different from others. I certainly feel that there are still many who are suffering, many in need who should have immediate compensation. I think that redress is only an aspect and a necessary follow-through for the kind of experience that the

community experienced. And, as for the legal aspects, certainly a government such as the United States can enact adequate legislation to protect against a repetition, not only to the Asians but to any group. This has absolutely no place in the annals of a government of the future.

Thank you.

FATHER DRINAN: Mr. Chairman, I wonder if any of the witnesses has an intimation about any estimate of the number of people who died in the camps. I have before me here an excellent article by an attorney, Gerald Sato, where he says that: "Testimony will also establish how death was hastened for internees by highly contagious diseases associated with crowded living conditions." And he goes on to state that: "There is evidence also that the repression of strong emotions during wartime and the period of adjustment which followed, has caused a high incidence in Japanese Americans of death caused by stress-related diseases such as heart attack, stroke and cancers."

Would anyone want to comment on that?

DR. TAIRA: I guess we are the only doctors here. Frankly speaking, I have in all fairness made no statistical study. Old people have died, and older people will die, but whether it was hastened or not, that type of statement would have to be backed by research, and we were practicing, at least I was, a practicing physician, trying to maintain the health of the community at the relocation center, and not a statistician. So, I cannot answer that question.

However, it is true that the mental suffering and the anguish that people have suffered have been long lingering, and I have no way of judging how bad that was.

FATHER DRINAN: One very interesting thing that the German people have done is this, that there is a statute or regulation indicating that any person who has spent one month in a concentration camp in Germany is conclusively presumed to be 25 percent disabled for purposes of annuity. Doctor, did you want to say something?

DR. TOGASAKI: My comment would be that one of the problems we had very early, from the beginning, was just about three weeks after we arrived, there were the buses arriving with anywhere around 500 to 800 per day. At this time, having a very sharp awareness of the problem of communicable diseases from the children and all, I used to go through each bus trying to identify any sick child. First of all, that child needed care; second of all, what little isolation we could provide, I would like to provide.

These children then, with their parents, were placed in these empty barracks with beds, no water in there, no heat -- just one electric light bulb. It is to the credit of these devoted people and the volunteer assistants that we had, that in the time that I was there, I would say, I saw no tragedies such as death caused because of this type of illness.

Fortunately, with the assistance of Dr. Martha Elliott who was sent out from Washington to guarantee that the needed formula was safe for infants, so they would not have to be

fed contaminated formula. We were able to set up a system which was again reasonably safe for the infants, and I might say that Manzanar perhaps was fortunate in this sense, that it was not the only first camp established, but also these people who arrived there at the beginning from Los Angeles came directly. Later on, I would say after June, the people who were arriving at Manzanar came from Seattle, Bainbridge Island; also they came from all over the Pacific Coast. Because of this, we were able to stabilize services much better and sooner than they were in other camps.

In addition to this, we were fairly close to the State Department of Public Health and Los Angeles County and the City Department of Health. For the reason that I had worked the last seven years directly with them. The requests that I made were provided; not on an official basis, but primarily on a personal (but on a person to person) basis, because these people felt that it was important. Sometimes they just purchased it out of their own pockets and sent it to us.

FATHER DRINAN: Thank you very much, Doctor.

JUDGE MARUTANI: Any further questions?

MS. COLBURN: Well, I am no doctor, and as a librarian it is hard to me to say, but I had two friends who died, not in camp, but from what I felt, their deaths were probably hastened by the camp experience, and perhaps would have been prevented without. I can't tell that.

One of them had tuberculosis. We had a station library in the tuberculosis ward, and my friend had a relapse after

he had been at Manzanar a year. He was in there in the -- for nearly two more years before he was transferred down to Hillcrest Sanitarium. By that time, I guess, they figured he was no longer a danger to the military. They lifted the Evacuation Order so Sam was sent down there. I never did see him again because he died about two years after that as I recall.

The other one was an asthmatic girl who may have had asthma before she got there as far as I know. You could hear her breathe all over any room you were in. Now, I can't feel that sandstorms and duststorms did anything to help her out, and finally she relocated but she did die -- I think it was about six months after she left the center.

FATHER DRINAN: Thank you very much. I would hope that the various committees working on this, along with the Commission, would be documenting all of these cases. For example, how many people died, or have died of the 120,000? Was their death premature, or could there arise some presumption that they were hurt in the camp?

Thank you very much.

DR. TOGASAKI: You are aware that some of the records from the various camps were completely burned in St. Louis, and so that when we request information, they are not available. So, I hope that the necessary information can be accumulated, because it is only the Government that had those records, and one would have to go to the State Department in each state that had a relocation center, if you want the official death certificate of any of these people.

FATHER DRINAN: Thank you very much.

JUDGE MARUTANI: Thank you very much again.

IMPACT ON SANSEI

JUDGE MARUTANI: The next panel is the Sansei panel, Sachiye D. Hirata, Hiroshi J. Kajiwara, Donna Kotake, Dennis M. Nakamura, Jim Okutsu, Michael Yoshii. Now, that is quite a large panel. If you can avoid any repetition and supplement your statements, it would be very helpful. Your written statements will be received into the record, and therefore it won't be as if your message will have been lost. By no means will it be lost. So, if you could keep it as brief as possible.

Let us start with Sachiye Hirata from Berkeley. Is she here? No, all right, then. Hiroshi Kajiwara.

MR. KAJIWARA: Yes.

JUDGE MARUTANI: You look a little older than a Sansei. It is listed here as "Impact on Sansei" but I am sure that you will touch upon some aspect of it. Go ahead.

MR. KAJIWARA: Well, what you call Nisei and and half then?

JUDGE MARUTANI: I guess Nihon?

MR. KAJIWARA: Us Japanese Americans don't go any half you know that.

JUDGE MARUTANI: Sure.

MR. KAJIWARA: So, I will go forward, being Sansei.

JUDGE MARUTANI: All right.

STATEMENT OF HIROSHI KAJIWARA

MR. KAJIWARA: My name is James Hiroshi Kajiwara. I was born in San Francisco, May 28, 1915. I would like to give

a brief summary of my testimony in Tanforan and also in Topaz.

In Tanforan, as I sat down on the Army cot in our bedroom, with the smell of the former four-legged tenant, I began to think: Why in the world are we here in Tanforan? Then I started to recall how my mother went to grammar school in San Francisco -- and I had gone through grammar, junior high, and high school -- we both had pledged allegiance to the flag of the United States with our classmates of different nationalities.

The Pledge of Allegiance ends with the phrase "with liberty and justice for all." Then in scouting, the scout oath began with, "On my honor, I will do my best to do my duty to God and my country..." and so forth. With these words instilled in my mind, tears began to roll down my cheeks. Why us? We are Americans. Just because we are of Japanese ancestry, that we had to have our birthrights taken away from us.

Then I left the horsestall bedroom of ours and walked over to the grandstand that overlooked the Bayshore Drive, and I saw cars going back and forth. The Bay was full of ships making their way to port. A question came to my mind: Is this the land of the free and the home of the brave? I began to cry and shake with anger, what have I done to deserve this treatment? I have always thought I was just as good as American as the next guy.

At Camp Topaz, we lived in an an area one mile square, with a barbed wire fence and watch towers. Living in the barracks where we had to walk a quarter of a block to go to the bathroom and also to the mess hall; facing the cold

wintry days when you left the showers with your hair still damp, by the time you got to the barracks, the water on your head would turn to ice and on the hot summer days, with temperatures of 90 degrees, with alkaline dust blowing all over the camp, it was no vacation for us, Mr. Sam.

When my family and I came back from Detroit to San Francisco, I began to look for a job, but I didn't realize that there was still discrimination against us. I must have filled out numerous job applications where they would say, "Don't call us, we'll call you." I never got a phone call. The only jobs I got then were housecleaning jobs.

These are some of the traumatic experiences I went through. I support the stand that the National Coalition for Redress and Reparation has taken, the figure of \$25,000, to compensate for our losses and restitution for our Japanese community, and to educate the American public for what experience we have had, so that this will never be done again to American citizens.

Thank you very much.

JUDGE MARUTANI: Thank you very much. Next is Donna Kotake, San Francisco.

STATEMENT OF DONNA KOTAKE

MS. KOTAKE: Commissioners, my name is Donna Kotake. I am a Sansei. I live in San Francisco, and I am a member of the National Coalition for Redress and Reparation.

Many of you may ask why a Sansei would be so interested in the concentration camp experience, especially one who is

born after it all happened. At this moment, I feel a lot of different emotions. I feel angry at this unjust and unequal treatment to my parents, my grandparents, my relatives and my friends.

I am born out of this experience, and I continue to live it today, just as my children do, being Japanese Americans. The experiences of my family, as well as myself, compel me to speak to you today.

My grandparents, Senzaburo and Shitoyo Kotake, lost all they had labored so hard for. In 1931 they established a nursery in Hayward, California, documented at \$23,000 prewar prices. Upon their return from Topaz, they found their furniture gone, the nursery burned to the ground and the bank was owning the land. They returned to nothing.

My father, Kingo Kotake, served in the 442nd and spent all of his mustering out pay, a total of \$300, to buy the necessities for the family -- a stove, refrigerator and beds. While my grandparents struggled being sharecroppers at Morgan Hill, my father worked in the Post Office to make payments on the land, and he was greeted with open hostility: "Jap," "Go back where you came from." An American citizen, a veteran of the war but this made no difference. After all, he was still a "Jap."

Coming out of the camps, learning to survive in a hostile society, not wanting anything like this to ever happen to their children, what better way than to become truly American? Assimilate and integrate into the American society. This is how I was brought up.

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For me, it meant speaking English only, no Japanese. Japanese was only when they didn't want you to know what they were talking about. It meant learning little about Japanese art, language, culture, traditions; learning that I am an American, no different than anyone else.

But living it was different. After the questions of who are you, I would answer: "I am an American." But they would insist, "No, really, what are you?" And, at times out of the corner of my eye I could see them pulling up their eyes slanty, making buck teeth, and talking nonsense, and then I began to wonder, American? Japanese? or what? And, I wished I was different. I wished I had blond hair, round eyes. Yes, at times I wished I wasn't Japanese American. Is that what being an American is all about? Is this how we survive in this society?

Society didn't accept me as a Japanese American, just as they didn't my grandparents or my parents. No different from anyone else. And for me, I was denying my own identity feeling inferior, second class and wishing I was someone else.

But, I am also a child of the turbulent 60's and 70's. For many Sansei, myself include, the question of identity arose again. Who and what is the person, a Japanese American? I learned about history, the hardships, the struggles, and contributions of the pioneering Issei and Nisei before us. And, I began to understand what it mean to be Japanese American. Through Immigration Acts, Alien Land Laws, Segregation Laws, we survived. Through the most blatant

acts of racism against Japanese people, incarceration and internment, we survived.

It was through the strength, determination and perseverance of our people that we have a rich legacy to be proud of. This is what I am teaching my children today. Proud to be Japanese American. Proud to be a part of a history of Japanese people who have always organized and fought for justice.

Speaking on behalf of my grandmother, my father, my mother and myself, we also support the demands of the National Coalition for Redress and Reparations for monetary compensation to individuals for the acts perpetrated by the U.S. Government against our people. Monetary compensation, in the amount of \$25,000 minimum. This is something that is long overdue, justice long overdue.

Thank you.

JUDGE MARUTANI: Thank you. The next witness is Dennis Nakamura, Lafayette.

STATEMENT OF DENNIS NAKAMURA

MR. NAKAMURA: Mr. Chairman, and Members of the Commission. My name is Dennis Nakamura, and I was born in Berkeley, and I would just like to give you a few thoughts on my personal feelings, and maybe also what some of the Sanseis may have felt when they first heard about their parents being relocated to these camps.

As it was, there was very little information available about the camps and also my parents very rarely talked about it; so I really didn't have any first hand information from

them. I really didn't learn anything about the camps in detail until I went to U.C. Berkeley and took an Asian studies class and until that time, there were really two important things that I had trouble getting over as far as the way I felt toward my parents, and how they reacted to the relocation.

The first was that I couldn't understand why they went to these camps. When they told me they went to these camps, and they went peacefully, I just kind of didn't understand why they didn't stand up for their rights, but then again, they were living in a different environment than I live right now. I, in my lifetime, never faced the kind of discrimination and racism that they had in their time. So, it was very hard for me to understand why they went so peacefully and there was no resistance against the relocation.

The second thing was that the thing that was very confusing to me was that when they were in the relocation camps, I could not understand why my father would volunteer to go into the Army to fight for a country which put him and his family behind barbed wire. Those were two things that really I couldn't understand and maybe secretly lost respect for my parents and family because they didn't stick up for their rights.

However, after learning more about what went on, why they went to the camps and the reasons behind it, and why they volunteered, why they fought for the country that they loved without ever knowing that when they came back they

would be able to have their freedom back and get back any of the types of assets that they lost, including their freedom. There was a different feeling that I had toward them; it was one of great respect to have gone through such adversity and to have stood up for their country, and to fight for a country that put them behind barbed wire.

I belong to many community organizations. I remember one of the topics of the Jaycees Speak-Up Programs was "Where has the American Patriot Gone?" And, immediately, I can only think of one thing and that is how the Japanese Americans had fought in the 442nd and became the most decorated unit in the history of the United States. And I feel very proud that they did choose those decisions to make as far as going peacefully and volunteering, and being -- fighting hard for their country.

When you look back on it, they were the right decisions, and I think it is very important that the Sansei generation understand and realize that these decisions were very good decisions that they made for us, and really the Sansei, the third generation, and the Yonsei, the fourth generation are really the ones who benefited from the Nisei and Issei as far as the things that they have accomplished and sacrificed, and all the pain and suffering that they have gone through for us.

I think the most important thing out of this Commission is that the publicity and education for the public, for the Sansei. As long as that purpose is served and as long as the

Sansei are able to appreciate the sacrifices that the Issei and Nisei have made for our future generations, I feel that the whole Commission will be worthwhile.

Thank you.

JUDGE MARUTANI: Thank you very much. The next witness is Jim Okutsu, from San Francisco.

STATEMENT OF JIM OKUTSU

MR. OKUTSU: My name is Jim Okutsu. I am an assistant professor of Japanese American Studies at San Francisco State University.

The testimony I am presenting before the Commission sets forth an argument for redress from the Federal Government resulting from the evacuation and incarceration of Americans of Japanese ancestry during World War II. Such compensation is predicated on the belief and knowledge that the wartime experience has left an indelible, psychological impression not only on those actually affected but also on the succeeding generation of Japanese Americans, the Sansei.

Although the majority of the Sansei were born after the war and are not among the affected class for which compensation is sought; nevertheless, it is important to examine the impact of the concentration camps on them to demonstrate the magnitude of the World War II experience on the Japanese American psyche.

In pre-World War II America, de jure and de facto racism and institutional racism already existed to cast aspersions on Americans of Japanese ancestry. The first generation, the Issei, were prevented by law from becoming naturalized

citizens, owning agricultural land and working in many occupations. The blatant denial of participation in the main stream of society prompted a heavy reliance on hard work, self denial and education as a means of upward mobility for their children, the Nisei, the first generation of American citizens of Japanese ancestry.

However, the Nisei found that education and hard work did not open the doors to social mobility because of racial prejudice. Such was the situation of Japanese Americans prior to Pearl Harbor. Thus, the military orders promulgated pursuant to Executive Order 9066 and the subsequent upholding of the orders by the U.S. Supreme Court during World War II represent the ultimate insult to Japanese Americans, and indicate that justice and the equal protection of American citizens can be abrogated on the basis of race alone. The psychological shock of realizing that one's country of citizenship by birth can imprison you solely on the basis of ethnicity has tremendous psychological ramifications from which Japanese Americans have never fully recovered.

Reacting with shame and guilt, many Nisei refuse to talk about the camps. Rather than reacting angrily, many Japanese Americans turned inwardly and a festering racial inferiority complex developed. This inferiority has been passed on to the Sansei. As such, all Sansei have been victimized by the wartime experience of their parents and grandparents and by the sobering realization that their immediate relatives were treated as second class citizens. Moreover, the further

knowledge that Japanese American soldiers sacrificed their lives in military service to prove the loyalty of their race to America is an additional sad reminder that constitutional rights are not inherent but must be earned in blood, if one is an American of Japanese ancestry.

As a result, many Sansei were brought up by parents who overemphasized either the Japanese or American aspects of their character. Thus, many post-war born Japanese Americans either deny their identity and vehemently disassociate themselves from other Japanese Americans or angrily hate "whitey" and refuse to venture out from within the confines of the Japanese American community.

The typology of the former manifests itself in the belief of guilt by association, so such a Japanese American avoids any connection with Japan or Japanese America. Such a person harbors a false sense of pride in not speaking the Japanese language and proudly boasts of never having been to Japan. This person strives desperately to be as "anglofied" as possible and seeks miscegenation as a way to attain status and acceptance in American society.

The latter, on the other hand, maintains a general distrust and hatred towards white society and chooses to associate only with other Japanese Americans. However, those Sansei who do not fall into either of the aforementioned extremes are, nonetheless, psychologically affected by the wartime experience of their parents and exhibit behavior which inhibits them from developing and striving to attain their full potential.

As a professor of Japanese American studies, I have observed that my Sansei students tend to be much more reserved, insecure, and self-conscious than the non-Japanese American students. Moreover, in comparing Japanese American who grew up in Hawaii to those from the mainland, there is a vast difference in identity and self-image. The major factors contributing to the differences are that Hawaiian Japanese Americans grew up being a majority and most were not subjected to the wartime treatment which the mainland Japanese Americans faced.

Furthermore, in comparing the "Americanized" Sansei to recent immigrants from Japan, the Sansei are less opinionated and less assertive which again can be attributed to an inferiority complex which Japanese immigrants do not have.

In conclusion, the history of the Japanese in America prior to World War II has been one of victimization by intense de jure and de facto racial prejudice. The resulting inferiority complex exacerbated by the wartime treatment of Japanese Americans has continued into the succeeding generations. Moreover, the denial of basic constitutionally guaranteed rights is a lingering reminder to the younger generation that liberty and justice do not exist for all in our society.

You Commissioners are in a unique position of proving that justice does prevail by your urging and ensuring that the Federal government atones for the wrongful treatment of Americans of Japanese ancestry during World War II. To this end, a mere finding by the Commission of the Federal

Government's complicity is clearly not enough. Just compensation is warranted to those Japanese Americans who were directly affected by the unjust practices of the Federal government so that Japanese Americans will no longer carry the stigma of second class citizenship.

Unfortunately, most of the Issei Japanese Americans who worked hard only to be embittered by their treatment in America are no longer alive. It is to their memory as well as to future generations of Japanese Americans that just and fair redress must be made into a reality.

Thank you.

JUDGE MARUTANI: All right. Thank you. Next is Michael Yoshii, from the Japanese Community Center of East Bay, Oakland.

STATEMENT OF MICHAEL YOSHII

MR. YOSHII: Mr. Chairman, Dr. Flemming, Mr. Mitchell, Mr. Brooke, Father Drinan, my name is Mike Yoshii. I am a third generation Sansei. I was born in 1952 well after the interment. My father is from Oakland, California. He was interned at Topaz, Utah. My mother is from Fresno, California was interned at Jerome, Arkansas.

My testimony covers what I feel has been an indirect impact of the evacuation and relocation on my life experience. In short, I feel that I have experienced the effects of the emotional and psychological wound that permeates the Japanese American community. Though my observation is that it has touched the community at large, I speak today only for myself and my own experience.

I would like to preface this statement by saying that in no way do I criticize my family, relatives or community peers by what I am about to say. I love my parents very much, I respect them for what they have endured over the years and am proud to have been brought into this world by them.

When I first learned of the internment as a youth, I found that it was a difficult matter to discuss with my parents. My perception of them was that they did not speak honestly about the camp experience. Positive aspects were mentioned, if anything at all, but there always seemed to be something that was left out. My feeling was that there was much more to their experience than they wanted to reveal. Their words said one thing, while their hearts were holding something else deep inside.

And, for me, it was as if there was a void in my personal history. It was like an amnesia effect where there was something that happened that I needed to know about. I began to read any information that I could get; books, articles written by various people.

I took varying positions on the effect of the evacuation in different periods of my life. I can vividly recall when I truly believed that Japanese Americans were indeed the model minority, that we had overcome great odds to make it, but I realized that this was an illusion, in thinking that I was just as good or better than any Americans because of that -- I was just who I was.

My ethnic pride transformed during college days and I jumped onto the counter-culture band wagon. I began to take a position that I was part of an oppressed minority now, and I criticized my parents for their stance on loyalty to America, for their silence on the subject; but I also continued to live out messages that said: "Don't make waves for the Japanese." "Don't stand out." "You are different enough anyway." And I saw around me that Japanese -- we were not suffering any overt economic oppression like other minorities and I could not complain that I had no educational or job opportunities; not from what I saw around me at least. Then I found myself in another illusion -- holding my Japaneseness behind a facade of being an Asian American and trying to fight other peoples' struggles for them rather than looking and dealing at my own.

More recently, more of my parents' and other Nisei's true feelings have come out due to the fact that the Commission hearings have created an arena and atmosphere where an acceptance and an interest has been shown for what their true experience has been, and now, I find confirmed what I felt all along; that, yes, there are frightening memories which they can now recall, memories of curfews, prejudice, having control over their life and choices taken away from them, and seeing their parents' lives devastated as they lost claim to their businesses.

Coming back to California, my grandfather had previously had a restaurant for 20 years and he had to do housework.

My mother's father became a gardener. It is sad to hear them explain to me that yes, there was fear of the war. There was fear of standing out as Japanese, fear of vocalizing their bitterness, especially in California where there was such resistance to their being here.

It is sad, but it is also heartening to hear their true feelings expressed, especially when you know that they have been there for years, and as much as I have criticized their silence and their reaction to the camp experience, it makes me wonder what I would have done if I were there in their shoes? No doubt, the same thing. And, no doubt any of you, probably the same thing.

The government action, regardless of its intention, served to reinforce a hostile, racial prejudice, and it created an atmosphere where free expression was inhibited, and being Japanese meant that you were different and that you were going to have to deal with that dilemma somewhere down the road.

I could read all the books in the world but it is only now that I am able to hear and feel the emotions behind the experiences as people tell their stories; and it is only now that I can see how I have misunderstood their experiences and circumstances.

My testimony is intended to point out that not only those who directly experienced the internment have been affected by it, but that their children have been affected as well and it is also to reaffirm my right to speak out on

this matter, regardless of what anybody else thinks about it, for to maintain silence would be to perpetuate a pattern of inhibition of self-expression.

Thank you.

SENATOR BROOKE: One of the things that has come out by all the groups is the necessity for widespread dissemination of information and education relative to the incarceration and internment. The first young lady who spoke, spoke of pride or the loss of pride in herself as an individual and as a Japanese American, and it just seems to me that we can't wait for everyone to enroll in courses in Japanese American history or Asian American history, as we had testimony to that today. The movie industry, for example, whose home is here in your great state of California, have they really addressed this problem, such as was done with "Roots," which went across the nation and excited the nation and focused attention in the nation upon another tragedy, travesty, or injustice in the world.

Or, the media -- has the media targeted on this information? We can come out with a report, oh, yes; reports of Commissions are made pretty regularly. And, I was just hearing, Mr. Chairman, and my colleagues on the Commission, that we need more than just a report of the Commission, if we are going to be successful. And, as I listen to witness after witness talk about educating the people, the people that didn't know, some Japanese Americans don't know, certainly Americans who live on the east coast don't know, and members of the community

even out here, don't know what actually happened. So, the magnitude of the job ahead is so immense but it seems to me, Mr. Chairman, that we are going to have to call in and try to solicit, no matter what we do or recommend, the support of the media, the movie industry, the people who are able to get the attention of the American public. If we don't do that, then we will have failed in our responsibility.

Thank you, Mr. Chairman.

DR. FLEMMING: Mr. Chairman, I'd like to concur in what Senator Brooke just said. It seems to me that a Commission of this kind, and I have had the privilege of serving on a number of commissions over the years, goes through a number of stages. We are in stage one at the present time of taking testimony, of reading the results of staff work. Then we will go into stage two where as a collegial group we will endeavor to arrive at findings and recommendations based on the evaluation of the evidence that is presented to us. Then I think stage three is tremendously important, and that is the stage that I refer to as the "advocacy stage," and it seems to me that those who have the privilege of serving on a Commission of this kind have advocacy responsibilities and then also those who are concerned about the issues that we have been asked to address likewise have advocacy responsibilities.

This does lead me to say one thing that I have been impressed this afternoon with the number of times that witnesses have said that the issue the Congress has asked us to confront is an issue that should be of direct concern to

all who have been or could be the victims of discrimination on the basis of race, color, or creed. We are dealing with a very, very basic issue of discrimination, and the way we deal with this particular issue as a nation is going to have a real impact on how the nation deals with other issues that still confront us in the area of discrimination.

JUDGE MARUTANI: I have been through a number of hearings myself, of course, up to this point, and I try to avoid any personal reference, but I can't escape that in this particular instance. I want to tell you that this panel, in particular, including you, Mr. Kajiwara, that being a parent of Sansei myself, you have touched me by your statements, and I want you to know that. Thank you again.

IMPACT ON NISEI

JUDGE MARUTANI: The next group is "Impact on Nisei," Noriko Sawada Bridges, Dr. James and Dr. Lane Hirabayashi, Kenneth Kinoshita, Lillian C. Kiyota, and Betty Matsuo.

I want to advise this next group that the Sansei did not use up their allotted time. They remained below that because I clock everything here. I would hope that you would not put me to shame.

We will start -- as you may surmise, we have been going alphabetically. Mrs. Noriko Bridges.

STATEMENT OF NORIKO BRIDGES

MS. BRIDGES: My name is Noriko Sawada Bridges. I am a writer. First, I want to address the question of racism, as I directly experienced it 1976 when Governor Carter was running

for the Office of President. We members of the Japanese American Democratic Club, were invited to the Palace Hotel to meet him and we were grouped with all the other Asians -- Chinese, Filipinos, and Japanese. Norman Mineta introduced him and said that we would not be allowed to ask questions. He would address us. And so, Presidential candidate Carter came and spoke to us and he said, " I am interested in your countries, because I, in the Navy, have been to the Philippines, I have been to China, and I have been to Japan." Since we were not allowed to comment, I wrote him a letter later and I said I resented being trotted out like store-bought Indians and -- oh, yes, we spent five minutes in mindless picture taking -- but that is the kind of attitude that put us in the concentration camps in the first place.

How many generations do we have to be here before we are taken as Americans, not Japs?

I wrote a poem that talks about how it feels to be American and look Japanese, when your own country is at war with the country of your parents' origin:

"To be or not to be: There's no option.

By Noriko Bridges.

Sometime in the past

Temple bells at dusk coincided with a flight of herons

An ancestor of mine captured that moment in haiku

Sumi ink on rice paper, lacy tracks like a water beetle's.

Sometime in the past

With dirt-cracked fingers my mother wrote her name
Over and over again on the alien brown soil
Where strawberries grow, straightened her back
And wiped her sun-browned faced.

Sometime in the past

In the third year of drought and crop failures,
My father, twenty-six, came to the Golden Land where
Nuggets drop from trees. The year was 1901. He never
saw his home again.
His sweat soaked the ties of railroad lines
From California to Colorado.
Stranger to light-heartedness, he seeded and irrigated,
Fertilized, weeded and harvested
Vegetable farms from Ventura to Costa Mesa.

Sometime in the past

When my mother took me to Japan, I was six.
I sang "My country 'tis of thee,"
To German tourists at a shrine in Tokyo, for I
Believed then that all Caucasians were Americans.
I was hurt when they
Turned their granite backs.
I was hungry for the sound of English words.

Sometime in the past

Forbidden by law to become citizens
Forbidden by law to own land,

My parents piled their hopes for the future on their
Native-born offspring, me.

Sometime in the past

At Pearl Harbor my ancestors and I became enemies.
The deaf heard me shout that I was I and
Not my ancestry-enemy, but which was which was hard to
Tell; we surely looked alike.

Sometime in my past

I chose America but America rejected me,
Banished from view my foe-tinged face.
At gunpoint I and those I resembled went to concentrate.
We took of our belongings only what we could carry.
Into ten sentry-guarded camps 110,000 of us were
Encircled by barbed wire and were
Concentrated.
Searchlights raked our dignity

Sometime in my past

Home was a 20 x 20 foot, unpartitioned space for me,
My parents and a stranger-bachelor (minimum four bodies
to a cubicle); straw-stuffed pallets our beds.
Meals in the mess hall and a communal washhouse we
Shared with two hundred others in our block.
More than three years I "gave" to my nation's war effort
As a voluntary exile, a choice I created
When in truth I had none.

Sometime in my past

In the melting Arizona heat fogged by talcum powder
Dust that stiffened my hair, lodged in my nose
And made my voice go hoarse,
My parents taunted me for taking the side of the
Country of my birth while it kept me and them
Imprisoned. They said real Americans are not locked up
They called me foolish. I cried.
How bright the constellations in the crystal desert night.

Sometime in my past

My brothers, volunteers from Hawaii in the 100th Battalion
Joined with my brothers from the concentration camps
In the all-Japanese American 442nd Combat Unit.
At Anzio, the Arno, and the Vosges Mountains
Like demented warriors they screamed
"Go for broke!" and
Assaulted the enemy.
The bodies of my brothers of the 442nd, the most
Decorated, the most
Decimated unit in our nation's history
Our stepping stones to freedom.
Their unprecedented courage that earned them
Shiny medals, shattered bones and
Gaping wounds that bled and killed them
Unlocked the minds of our captors,
Unlocked the gates of the concentration camps that held us,

Silenced those who would question our loyalty,
And in those brutal battles too many of my brothers
Were silenced forever.
Who remembers their names engraved in bronze on
Memorial tablets where sparrows perch?
I remember their deeds and salute them,
And I remember the passionate rage
That burned inside us all.
To my surprise it flickers and flames anew
When I ask: Did my brothers have to die to gain for us the
Liberty guaranteed us by the Bill of Rights?
What manner of men were our American leaders?
I will tell you. They were
Dwarves -- dwarfed by the size of my brothers'
Sacrifice.
Yes, I remember their deeds.

Sometime in my past

The Supreme Court held that our longer incarceration
(Without specific charges of wrongdoing and a
Speedy trial) would besmirch the
Red-white-and-blueness of America's Constitution.
We scattered like gale-borne thistledown,
But not back to the farm, for the
Santa Ana wind had erased my mother's signature.

Sometime in my past

The country of my birth dropped atom bombs on the
Land of my parents' origin.
I saw the mangled tricycle a
Child had left behind.
I saw etched on marble steps the outline of a man who
Disintegrated,
Consumed by a fire ball two million degrees hot.
I saw the scummy pond where the wounded sought water
And drowned under the bodies of the seared ones
Who lay and died atop them like sandbags on a levee.

Sometime in my past

My gentle guide (a woman half my age)
Sang a lullaby to still my noisy sobs.
Her singing haunts me now
And I hear my own anguished protest,
"But we Americans aren't all like that.
I belong to a women's peace group.
I work for world peace."
My pledge of peace flabby solace for the fragmented 250,000
Whose parts lie buried in one mass grave, and to those
Dying this week, this month, of radiation sickness,
Their children and their children's children
Pariahs with mutant genes.

Sometime in my past

I wondered why in Hiroshima I chose to take the blame.
 Declared myself American when a Japanese identity
 Would have spared me guilt and shame.
 I wondered when and where that decision had been made.
 When I was six in Tokyo?
 When challenged by my parents in the concentration camp?
 Why did I select the guilty face?
 To be or not to be; there's no such option.
 One simply is; I simply am.

Somewhere in my now

When past and future link, East and West converge.
 And when spring renews its promises,
 I think of lovers who wait so long
 Beneath the cherry trees
 Their laps are filled with petals.

JUDGE MARUTANI: The next witnesses are Dr. James
 Hirabayashi and Dr. Lane Hirabayashi.

STATEMENT OF DRS. JAMES AND LANE HIRABAYASHI

DR. J. HIRABAYASHI:: I am sorry that our statement is not
 going to be as eloquent as Nicki's. My name is James
 Hirabayashi. I am a professor of Anthropology at San Francisco
 State University. Lane Hirabayashi, to my left, is a post-
 doctoral fellow in the Asian American Studies Center at UCLA.
 We decided to combine our allocated time and give a joint statement.



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DR. LANE HIRABAYASHI: Within the limits of our time allocation, we will highlight the major points of our written statement. Our focus is on the effect of the wartime internment on the education of the Nisei. We believe, basically, that the educational process of the Nisei was drastically altered during the internment period and this resulted in social, psychological and career changes.

We have three premises we would like to outline, by way of beginning. First, all societies must educate their children to become functional members of society. This includes skills, values and ideals, and takes place in the context of social institutions, such as families and schools.

Second, there has been a major shift since the beginning of the century in the increasingly critical role of schools in the intellectual, social and personal formation of citizens.

Third, for the Nisei, as for other ethnic minorities, we believe this education process must be understood in the context of racism in the U.S. society.

DR. J. HIRABAYASHI: I will begin the pre-war years. Beyond the obvious attempts to introduce racial discrimination, such as the San Francisco School Board order in 1906 to place all Japanese students, native or foreign born, into segregated schools for Orientals, I have always noted the discrepancy between the societal ideals, as extolled in the educational system, and the ability of the Nisei to achieve them.

I saw educated and skilled college graduates working on their father's farms and produce stands. We scarcely saw

any models of social, economic success in the larger society. Indeed, we were even absent in the very educational institutions we were attending to become functional citizens of the society, for there were no Nisei in primary and secondary education in our community.

Even when we opted for various careers, we were often discouraged and told that jobs would not be available to us.

After the war started, there were changes in the school system for everyone, but it affected us in a specific way. We continued attending school but under considerable emotional and psychological stress.

But, there are other consequences for me. I consider certain adjunct activities as a part of my socialization to the society. I belonged, for example, to Boy Scouts of America, Troop 52, made up mostly of Nisei. We had regular meetings even after the war began. During our final meeting, we were engaged in our usual recreational period subsequent to our business meeting. We were playing "Midnight Football," a game which entails switching lights on and off, and we were playing in the local elementary school gym.

The next day the school principal received calls from people in the vicinity, accusing us of signaling to the Japanese War planes. We disbanded, never to meet again. It's just a little vignette, but an example of a curtailment of my socialization process for Boy Scouts are certainly an example of an organization that extolls primary and ideal values of a society.

For the interment camp period, I was in Tule Lake during the fall of 1942, a junior in high school. Education there, as I experienced it, was a joke. The semester began with no credentialed, experienced teachers, although I am certainly not faulting those who were teaching us, for they were trying their best. There were no blackboards, no texts, no supplies, not even enough desks or chairs. Some of us sat on floors and leaned up against the walls.

I signed up for a typing class but never saw a typewriter. We drew circles on a sheet of paper, lettered the circles, and practiced by pressing our fingers over the circles.

Hardly into the semester, the classes were dismissed so the students could help harvest the potatoes in the camp farm. I left before the classes resumed. I quit school, signed a contract to work on a farm in Weiser, Idaho. I stayed out of school for an entire year and my father and I worked and saved enough money to send for my mother and younger siblings, who had stayed behind in Tule Lake.

DR. LANE HIRABAYASHI: Surprisingly, there is little published information about the education experiences of the Nisei in camps. What information and accounts are available, suggest that the points made in a personal account can be generalized. Charles Wollenberg's article, "Yellow Peril in the School," provides some of the basic facts about education and the internment.

By September of 1942, schools had been established in eight out of the ten internment camps. In all, over 25,000

American Nisei children attended school in camp, and this was a racially segregated school system, under the federal control of the United States Government.

At least two aspects of the educational institutions in camp stand out; this is according to Wollenberg. The first is that there were many problems with the staffing, logistics and material supplies for the camp schools, which greatly hampered their function. Second, it is very clear that the content of the camp education was oriented toward the assimilation of all of the generations of Japanese Americans.

One need only to look at a camp magazine like "All Aboard" which was written by the internees in the Topaz camp; for example, the Spring issue of 1944. In the article, "Mr. and Mrs. Issei," Suyemoto expressly writes about camp education as a vehicle of the "Americanization" of the Issei. Henry Tani, in an article on the education of Nikkei youth, in the same issue, is less explicit, yet many of the youth activities he touts are modeled after ideal American high school programs.

Yet, Tani notes the most pressing and current problem in camp schools was the problem of student attitude, and here I quote: "The student attitude is generally characterized by a general disrespect for the faculty, a lack of proper concern for school property, and a general lowering of moral values. The fact of economic losses, creation of bitterness, and the instability that these produce in family life, all tend to accumulate in student's minds. This accumulation has resulted in some of the student attitudes expressed above."

This kind of evidence leads us to challenge assertions that public schools in camps were neutral, or beneficial for the young internees.

DR. J. HIRABAYASHI: During the post camp period, I left camp because of the inadequate and segregated system. How can an educational system under those conditions socialize children to become citizens, skilled in careers, much less with a proper sense of democratic ideals underlying their society?

I completed my junior year of high school in Weiser, Idaho. Sure, I have some good memories from that period, but also some bitter ones, memories of going into restaurants with my Caucasian teammates only to be refused service and ordered out. Memories of being the target of racial epithets, memories of even being stoned, and I mean this in the original sense of the word stoned. After graduating from Rogers High School in Spokane, I applied to Washington State College for admittance. The college was nearby and a state supported public institution. I was denied admission and received a letter stating that they had a quota for Japanese Americans and that it was filled.

The war ended and I returned to Seattle and was admitted to the University of Washington. Although I eventually received my B.A. and M.A. degrees in Anthropology, my professors had advised my peers to discourage me from continuing in the field, for they were sure there would be no positions for me, even if I were to complete my training. My peers did

not pass this information along to me until much later, so I continued, unaware of the attitudes of some of my professors.

After finishing my doctorate at Harvard, I secured a teaching position at San Francisco State University, where I have remained until the present.

I thought that San Francisco, being cosmopolitan and a liberal city, would be a good place to live. Being interested in acquiring a good education for my children, I looked for a good elementary school and then looked for housing in that district. That was in 1959. I found myself the object of housing discrimination.

So, the cycle was complete. I started with racism in education. I started my children the same way.

We began with the premise that public institutions in a democratic society are a critical means whereby citizens are socialized for the future. Racism in a society delimited the participation of the Nisei in the society at large, but also in the educational institutions designed to provide the citizens of that society. Racism in the educational system lies in the discrepancies between the ideal goals that the society extolls and the Nisei's ability to achieve those goals.

For the Nisei, this had not only material, but also social and psychological consequences. That the Nisei have succeeded to the extent they have, under the circumstances, is to their credit. This was done in spite of the fact that the fundamental principles of a free society were being abrogated.

We must insist that the basic principles underlying our society be for everyone.

Thank you.

JUDGE MARTUANI: Thank you. The next witness is Kenneth Kinoshita.

STATEMENT OF KENNETH KINOSHITA

MR. KINOSHITA: I am usually the quiet American, Japanese American, but in this case, I would like to speak out. Honorable Chairman, and distinguished members of the Commission, my name is Kenneth Kinoshita. I appreciate this opportunity to testify before you today.

My father came to America at the turn of the century and in 1906, he was working for the Santa Fe Railroad system around Barstow and Needles in that hot, dry, dusty climate. I would like to fill this background in order that you may understand my position.

He was transferred to Bakersfield in 1911. He immediately went back to Hiroshima, Japan and married my mother. He was unable to secure the necessary immigration paper for her, so he came back alone to Bakersfield. My mother and I came to America the following year. I was younger than one year old.

All my life I considered myself as Nisei. Whenever there were official documents to fill in, I always put Nisei with explanation, that my father was Issei, so I couldn't be Issei either. All my life I considered myself Nisei, the second generation. My two younger brother, my two sisters and I lived all our lives in Bakersfield and were educated in

local schools. I was fortunate enough to finish a local junior college right in the midst of the Depression.

During the Depression years until the evacuation, my brother and I farmed approximately 50 acres, truck farming, vegetables for local consumption, and when he was drafted in the Army in early 1941, I took over the operation of the farm.

My other brother was working for the local garage but was also drafted shortly thereafter. Although I considered myself Nisei, I did not have the legal citizenship because of the rigid, inflexible American naturalization system, pertaining to all the Asians at that time; we were ineligible for naturalization. Therefore, I was forced by law to register and carry an alien registration card, the same as the older generation, and the irony of all this is that I was registered for 1-A and was drafted. Later, an official changed it to 4-C, enemy alien status.

Around March 23, 1942, about two days after I brought my wife and infant son home from a local maternity hospital, two FBI men came, and they just wanted to question me. I was given just ten minutes, thereabout, and so I went along with them. My wife was shocked, but realizing that I would not be returning home, had enough presence of mind to pack a suitcase of clothes, personal effects, and an old Bible from Sunday School. Our Caucasian friend brought the suitcase to me. My father and around 20 persons older than I were imprisoned in a local community jail, in an area fit for just half the people we were with, and after a couple of days, we were

sent to an immigration holding yard in Tajunga and taken to internment camps in Santa Fe, New Mexico.

There, in a very high elevation, sometimes snowy weather, we had to stay indoors for lack of clothes. I kept busy by helping to clean up and kitchen chores, that the older disabled men were too ill to do. In listening to Mr. Hirabayashi's comment, you must understand that the cultural background, the inbred upbringing of the Issei to hide their true feelings with a stoic and outward appearance of toughness, and yet at night they will cry out in anguish.

Later, in the meantime, my wife with year-old baby and three weeks old infant, had to evacuate with the first volunteer group to Poston. There was no income, no support. There were no male adults in our family living in the camp, just my mother, sister, two babies and my wife. Under this shocking stress, this terrible condition, she could no longer breastfeed the baby. The baby formula and pasturized milk did not agree with him, and it really upset his bowel functions. When they arrived at Poston, the facilities were still incomplete, and strong winds causing dust storms were common occurrences. My brother, on leave to California, trying to see the family, was told we were no longer there.

Part of the family was relocated to Poston, Arizona, and my father and brother were confined in the intern camp in Santa Fe. The commanding officers were really astonished, so in turn the Assistant Secretary of the Army was notified. After a hearing, we were released and joined our families in Poston

on the 4th of July 1942. This was one of the most memorable days of my life, coming late to camp, there were no vacancies; entire families, two adult families sharing one room with just a bedsheet to keep our privacy for around six months, and what my father said was: "You have to gaman" "You can't help it."

In Poston, the first thing I volunteered for was the leveling crew. It was so dusty that I thought that all the camp should be leveled and watered. I worked in that 115 degree heat under very dusty conditions so that the community could get a little water and better the climate.

About a couple of years after that, on one occasion, when there was a disturbance in the camp, I was awakened at 1:00 a.m., and then taken into a detention center and given the third degree. I had no connection with the disturbance whatsoever but the authorities thought I was the instigator. It was much like a McCarthy hearing. I must prove my innocence, and they assume I'm guilty.

After this incident the block manager resigned and no one wanted the thankless job. All the people on the block begged me to take this thankless job, so I consented, to the end of the relocation. We relocated to Wilson, Arkansas, a company-owned town of a population of about a thousand. The inducement was good. They promised many things, but in reality we found out we were to be forever indebted. We were under southern plantation system, to be exploited. So, after one season,

we came back to Bakersfield to my employment as farm manager of a 200 acre farm. But for the last 30 years I have been working as a landscape gardener, no longer farming.

Out of this pre-war farm operation, I received very little. Equipment, trucks, family car, and my assets sold for almost nothing. Household appliances disappeared, and when a neighbor used our equipment, we had to thank them for holding it for us until we got back. It was an upward struggle all the way.

And, I would like to add that both of my brothers were in the Army Intelligence; one was attached to Headquarters, saw action in the Solomons and Philippines and the Japanese occupation. He was in service longer than most, from 1941 to somewhere in 1946.

And this is just what I jotted down when I was listening to others. Two points I could not understand: in the first place, why was the sudden raid necessary, taking the head of the family, keeping wives and children helpless through the evacuation, no support, food or money. An order for evacuation for the whole family was bad enough.

The second point I have to bring out. I understood English, so I helped the Issei to write letters to their sons and daughters in English. The incoming letters written in Japanese were censored by Koreans hired by the Government. And, many times they censor, I won't say all the letters, but some were censored. These letters were merely assurances of their safe evacuation, that the wives wanted to let the

husbands know and their condition so abhorrent in the relocation camps, and was this necessary?

And I read in Rafu Shimpō one of the prominent persons of Japanese ancestry, alluded that the militant Nisei do not really represent the majority. No, I agree with that. They do not represent the majority, that I agree with him, but what follows aggravates me. People, never involved personally, want to represent us and our views. Only the Issei and Nisei victims have more to say. Since when that the idea that the victim should feel ashamed or embarrassed to ask for token compensation for loss of freedom. In my case, it was over four years, and this was not all relocation center. . . I don't like to use the word -- concentration camp. When the guard towers and the guns pointed at you 24 hours a day, what do you call that? If detention was a picnic party, as the Senator and others like him want you to believe, I wish there were an opportunity for them, available for them, to do their time.

JUDGE MARUTANI: And the last witness today is Lillian C. Kiyota.

STATEMENT OF LILLIAN C. KIYOTA

MS. LILLIAN C. KIYOTA: I live in San Francisco, California. I was born, raised and educated in Stockton, California.

I love my country. Hatred, prejudice and distrust were something I never experienced until I was put into camp.

When the United States declared war on Japan in 1941, I was just a first year student in college, with high aspirations for my future. My college was never fulfilled. My secure world had crumbled. I was sad and lost. The despair I felt

was enormous. I was really angry at Japan for doing this to my country, the United States.

In spite of my loyalty to the United States, I was assumed guilty without a fair trial as guaranteed by the Constitution. The heinous and atrocious crime that I committed was simply being an American citizen of Japanese ancestry.

Why did you send me to a concentration camp without a fair consideration for my feeling, at gunpoint, without any federal charges against me? I was treated like a common criminal. There are no records of the inhuman, unbearable living conditions of the camps. The only remembrance of those conditions, they are ingrained in our hearts and minds. We can never forget them. Here are some examples: The humiliation in the Stockton Assembly Center, as if living in the smelly, filthy horse stalls like animals wasn't bad enough, the people standing outside the barbed wire fence, throwing rotten tomatoes and calling us names, was sickening. The intimidation in the Stockton Assembly Center, military police interrogating us whenever they saw us outside of our horse stalls, propositioning the girls, bribing us with candies and other things. It was disgusting.

In the Arkansas concentration camp at Rohwer, machine guns followed us around if we were even close to the border of the camp. Curiosity almost got me shot. The degradation; the young girls, who never even knew what a physical examination was, were told to stand in line, take off their clothes and subjected to vaginal examination and abuse. I was one of them.

I will never forget that. I hated camp, and also for taking away our self respect and denying us the right to speak up and defend ourselves.

I learned to cry. I learned to distrust. I learned to hate. Do you call this justice? Some disturbed people should think twice before making derogatory remarks against the Japanese Americans for trying to right these injustices.

My parents suffered many hardships. When he was ordered to camp, my father left behind all the farm equipment, livestock and home. All these hard-earned belongings were never returned and never compensated for. He was never the same after camp. In camp, because of improper diet, my father became a diabetic and had to have medication for the rest of his life. He became a wanderer. He no longer had roots. My mother stayed home and worried about him all the time.

My mother suffered a nervous breakdown. She was heartbroken about losing all her beloved possessions, her mementos from Japan, her books from Japan. Anything that was from Japan or written in Japanese was forbidden in camp. Her priceless collections of Japanese records were broken into pieces. I can still hear her sobbing, even now. All other beloved things had to be either discarded or sold for pennies. She had a pet German Shepherd dog who had been her constant companion. He would carry his own lunch bag to the fields with my mother, and eat lunch together there. He had to be put to sleep. This was just too much for her.

It is about time my government made up for all the wrongs inflicted on this group of citizens, the Japanese American people. Personal compensation and Japanese community reparations are definitely warranted.

Even if three billion dollars are returned to us, it will still not be sufficient to cover all the losses and belongings and suffering and humiliation. This should be tax free remuneration. Amortized over 40 years, this is just a minimal amount, or should I say, a drop in the bucket.

JUDGE MARUTANI: Betty Matsuo, from San Francisco.

STATEMENT OF BETTY MATSUO

MS. MATSUO: Honorable Commissioners, in May 1942, I was a senior at Stockton High School. Until I was taken to the gates of Stockton Assembly Center by my guardians, I lived in the world of academia. War was no concern of mine because I had a good chance for an academic scholarship at Mills College for fall 1942. I had a job guaranteed to me by my guardian. He owned the Stockton Delivery Company, a large trucking operation.

Then my life changed drastically. I lost my identity. At that time, I didn't even have a Social Security number, but the WRA gave me an ID number. That was my identification. I lost my privacy and dignity. I shared living quarters with my three sisters, a 9 x 20 room which had open windows but no glass or shades. This was bad enough, but to share toilet facilities with a hundred or more strangers of all ages, in a latrine of only four or five commodes. This was unbearable.

Day in and day out we had to stand in line to use the toilets, to take a shower, to wash our hands, to wash our faces and then to eat.

The stench, the filth, not enough toilet paper and one or more plugged toilets. About this time, I developed amenorrhea. Less than two months in camp, I suffered acute appendicitis. When they rushed to San Joaquin General, the doctors were talking: "She's a Jap, she's from that camp. Do we have to take care of her? Let's not worry about her right now." I thought I would die then, but I survived and I was back in camp ten days later, or was it two weeks?

Rohwer was even more terrifying for me. We four sisters had volunteered as part of the advance group to open up Rohwer for the others. We arrived there about a month earlier, so when the poster ordered all single females to undergo a physical exam, we complied. The doctors performed a manual cervical exam which petrified me. This was revolting; this was disgusting, humiliating. Today, this would be called sexual molesting and abuse.

The water at Rohwer was unfit for human consumption. Rohwer, Arkansas was created on the Mississippi Delta. The waters were just that, brown swampy muck, which looked like sewer water. Even boiled and served as tea or coffee, it was undrinkable. The food was horrible. Each mealtime we faced a plate of watered-down canned stew or something. No fresh vegetables or meat.

We had a choice then, go hungry or eat the slop. I developed anorexia. I think many of my new friends did too. If conditions of community restrooms were bad at Stockton; in Rohwer, they were worse. This place was not a temporary station, this was our permanent living quarters. We fought to take showers, fought to do the laundry. We were not used to existing like pigs in a pen. We were used to cleanliness.

When the rains came in Rohwer, we could not leave our quarters. The water stagnated at the front steps. As God is my witness, I hated everything and everybody for putting me there. The mosquitoes that festered there were horrible, and the authorities never had enough quinine for sickness. The malaria, dysentery, malnutrition and deaths -- Rohwer was a living nightmare.

So war is hell? The United States Government was at war with innocent Japanese Americans, children, citizens of the country, long time residents of America, do you really know what hell is?

Returning from the concentration camps, we faced bitter hatred in San Francisco. Besides being displaced from the community, we were treated like lepers. We were spat upon, we were scrutinized like freaks, we were discriminated against. We collected no welfare. I existed on my husband's allotment and had to share it with my in-laws. We faced severe hardships and mental anguish, nearing despair for many years after the camps.

How dare that S. I. Hayakawa make such asinine remarks about "vacations?" How dare he? The U.S. Government held us

hostages in our own native country, making us refugees from our own home state. Ten thousand dollars a year for four years would not begin to justify the wrong done me and my family. Tax free remuneration should be given each and every one of us who suffered in America's concentration camps.

Thank you.

JUDGE MARUTANI: In closing, I want to remind you that tomorrow we start at noon, and accordingly this session of the Commission on Wartime Relocation and Internment of Civilians will adjourn until noon tomorrow.

Whereupon, at 6:20 p.m., the hearing was recessed until 12:00 noon, August 12, 1981.

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Continuation of Pash Statement:

Incl. #1 -

April 14, 1975 memo of E. Lewis Nichols

"In February 1939 I was transferred from Seattle office of the FBI to serve as a Special Agent in Los Angeles office....

...with Mr. Pash, it was agreed that he would contact the Japanese Consulate Office to detain direct information as to the attitude of the Japanese government regarding Nisei students who claimed dual citizenship. Mr. Pash was informed that any of these young men who were 18 years or over should not make the trip to Japan because they would be considered Japanese citizens and obligated to fulfill all the obligations of Japanese citizens, including military service.

Incl. #2 -

G-2 Periodic Report, 14-21 February 1942
Hqs., Western Defense Command and Fourth Army
Presidio of San Francisco, California
21 February 1942

No. 8

...3.d. Terrain not under our control
(3) Canada
Canada has ordered the removal of all aliens, including 2,500 Japanese, from the British Columbia area to east of the Cascade Mountains by 1 April....

Incl. #3 -

Radiogram, Hq, A.D.C. Feb. 24, 1942
Hq WDC and FA Press of SFO Calif 1217 PM Feb 24/42

Commanding General ADC Ft Richardson ALS

Last night shelling of oil installations off Ellwood Calif was preceded by a warning of hostile attack given by west coast Japanese to navy more than one hour before attack period. Early this morning two more warnings were given by similar source paren anonymous paren in Los Angeles that attack would be repeated against Los Angeles to night period....

Incl. #4 -

G-2 Periodic Report 16-23 May 1942
Hqs Western Defense Command and Fourth Army
Presidio of San Francisco, California
23 May 1942

No. 21

4. Enemy Capabilities

a. Lines of Action Open to Enemy

- (1) Surprise raids or attacks of the
PACIFIC COAST, the PANAMA CANAL,
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b. Discussion

- (2) A surprise raid or determined attack
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or other vital installations might
follow feint against ALEUTIANS or
ALASKA....

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COMMISSION ON WARTIME RELOCATION
AND
INTERMENT OF CIVILIANS

Wednesday, August 12, 1981

Golden Gate University Auditorium
San Francisco, California

Hearing reconvened at 12:00 p.m.

Before:

CONGRESSMAN DANIEL E. LUNGREN, CHAIR

HON. EDWARD W. BROOKE

FATHER ROBERT F. DRINAN

DR. ARTHUR S. FLEMMING

HON. WILLIAM M. MARUTANI

HON. HUGH B. MITCHELL

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CENTER

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San Francisco, California
August 12, 1981

ERRATA

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Mr. George Matsumoto testified on August 13,
not on August 12, 1981.

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COMMISSION ON WARTIME RELOCATION AND INTERNMENT OF CIVILIANS

- - -

WEDNESDAY, AUGUST 12, 1981

- - -

12 Noon

JUDGE MARUTANI: We will now call to order, the second San Francisco session of the hearings of the Commission on Wartime Relocation and Internment of Civilians. I note that apparently not all the witnesses are here for this afternoon. I will give this reminder from time to time. The time limit is five minutes. We will attempt to enforce that as strictly as possible, not in order to shut you off, obviously, but because of the constraints of time. We have a long day, and as I mentioned to you yesterday, we must vacate this hall by a certain time, and, therefore, we will not have the luxury of running overtime, and we don't want to cut those people off who have prepared themselves, who appear near the end. Their testimony is just as important as those at the beginning.

You will be given a warning at the end of four minutes, and you will have one minute in which to summarize or complete your statement. So, please, in deference to your fellow witnesses, please, observe the time.

I will turn this now over to Congressman Lungren, the Vice Chair of the Commission.

CONGRESSMAN LUNGREN: Thank you, Judge, and for our first panel on "Redress and Reparations," I will ask them to now come forward. Charles Kubokawa, Naomi Kubota, Miya Okawara, Edith Tanaka, and Lloyd Wake.

Mr. Kubokawa, if you would begin please.

STATEMENT OF CHARLES KUBOKAWA

MR. KUBOKAWA: Mr. Chairman, Members of the panel, Commission, thank you very much for having me speak on behalf of myself and the family.

The war against Japan in 1941 taxed the total emotional feelings of those who were incarcerated without just cause. The certain experiential feelings will remain in most of us until the final days of our lives.

I am testifying because I feel that certain factual legacies of the incarceration must be chronicled as part of the U.S.'s history to prevent any such future occurrences.

From the week the war started until two weeks before incarceration at Tanforan Assembly Center, going to school was limited because I lived one block on the opposite side of the restricted zone where my school was located.

Riding the cable car to and from the permit office, waiting in line for the permit on a daily basis to go to school, shortened my school day and created an extra burden and cost for all involved. The school principal, therefore, called a special assembly two weeks before we departed for camp to bid us farewell and gave us an assignment to write to our friends in school.

Mrs. Ellis, the principal, the teachers, as well as our friends, were in tears as they bid us good-bye and shook our hands. I shall never forget how quiet the group of usually noisy Nisei boys were as we walked home, looking down on the sidewalk to keep others from seeing the moisture accumulate in our eyes. One by one, we escaped into our homes, located in different blocks, closed the doors behind us, to the normal future friendships which could have been, but destined never to take place.

The concentration camp brought about many incidents that may be all of us would not have experienced if we were not interned, such as seeing an Issei being shot by a guard, suicides of those who were depressed or ashamed for being interned; mass dysentery, black marketing of food meant for the evacuees, sold by Caucasian administrators of camp supplies; coal shortage for room heating and hot water. Division of the Japanese American community on the evacuation issue. Death and injuries occurring from working with equipment that one was not accustomed to working with normally, like dump trucks, shop tools, boilers, and chemicals. The family split up because of the repatriation issue. The question remains, if we had not been put in camps, would all the aforementioned incidents have taken place? If not, who is to blame? In what way have these past camp incidents affected the lives of the injured families and communities?

The objective data is what you are searching for, to which the final summary must include recommendations for redress.

I would like to submit these thoughts for the record with the Commission for consideration:

(1) Legislate for the inclusion of minority studies as part of the U.S. history to depict the contributions made by the Nikkei and other minorities to the greatness of our country in all U.S. federally subsidized schools and textbooks, to sensitize the forthcoming generations that the Asians, as well as the Europeans, contributed to the establishment of our country. The lack of such knowledge helps perpetuate racism. The Japanese Americans did not suddenly appear as if by magic in the United States in 1941.

(2) Provide federal employment credit and Social Security credit to those under 18 years of age who were gainfully employed by the U.S. concentration camps during the war years. As the law is presented in effect, it wrongfully discriminates against those who were under 18 years of age and worked. For federal employees, it will affect about 80 to 95 persons.

(3) Appointment of qualified Japanese Americans, not nationals, to the U.S. Commissions dealing with Japanese American relations. Persons who have knowledge of Nikkei activities and sensitivities who can relate to the community and be responsive to the impact of actions between our country and Japan.

(4) Return with interest all unclaimed frozen assets belonging to the Japanese Americans into a trust fund for the Nikkei programs and community use.

(5) Provide a just monetary redress based upon past precedent judgements on false imprisonment, and compensated to the monetary value at the time to which such judgments are made.

(6) Reversal of the Yasui, Korematsu, and Hirabayashi Supreme Court decisions.

(7) Establish an advisory council for the minorities of the U.S. to help in assisting, understanding and solving unique problems associated with the minorities of our country.

There are many of us who have tried to follow in the footsteps of our model elders and deceased brothers, sisters and parents to prove our loyalty to our country and to uphold the minority image. The Nikkei are born with this additional task to which other Americans do not have to expend any of their energies. Added to this task, it seems as though the good are punished without reason, and the bad are given the full course of the law, sentenced to receive paroles.

To extend my personal efforts in a show of loyalty to our country, I volunteered for the service during the Korean police action and for other hazardous duties, staking my life, if need be, for improving the strife and acceptance of the future Nikkei generation. I reflect back to those days of volunteering and wonder if any progress would have been made if the Nikkei did not do those extraordinary things.

To think that to be Caucasian is to be American is wrong. The multi-faceted population of various ethnic cultures, together with the majority, as a team, is the American of

today. The only true Americans are those of the U.S. Indian nations who have been discredited, used, unrecognized and mistreated for years.

All the things I have presented are facts that cannot be denied, together with questions that must be answered after 39 years of incubation. Many Americans will deny the occurrence of the U.S. concentration camps, but I present to you this infrared picture which I will pass to you as evidence of the camp that I was incarcerated in during the war years. This picture is an enlargement of a photograph taken by the land SAC satellite three years ago from out in space, 500 miles. The picture depicts a desert area in the central western part of Utah which once housed the third largest city in Utah--Topaz, Utah. Though this picture was taken three years ago, the camp layout still remains permanently etched on the face of this earth as a reminder of our past that cannot be erased.

Archeologists many centuries from now may look upon such pictures as those related to the designs made on the Peruvian and other South American soils by ancient civilizations or astronauts, but with this formal documentation during the hearing, people will know what it is.

This action of incarcerating Americans of Japanese ancestry, Indians, and others into U.S. concentration camps was responding to the call of racism, not hysteria. It is easy to treat the victims with unmeaningful responses or solutions, to resolve and redress the anger, humiliation, damages and injuries that have been pressed in our minds

for years, but the cause for such unconstitutional acts suffered by the loyal Americans must be determined, isolated and understood, and if possible, eliminated, so that the future mass violation of other U.S. constitutional rights will never happen to any American again.

Thank you very much.

CONGRESSMAN LUNGREN: Thank you very much. Naomi Kubota.

STATEMENT OF NAOMI KUBOTA

MS. KUBOTA: Good afternoon, Vice Chairman, Members of the Commission, and staff. My name is Naomi Kubota, and I am speaking for the Northern California Regents of the National Coalition for Redress and Reparations.

Over these three days in San Francisco, you are hearing from numerous NCRR members and supporters from a strong cross section of Nihonmachi residents of the Bay Area, Sacramento, and San Jose. Community agencies and organizations including Berkeley Asian Youth Council, Nihonmachi Organizing Committee of San Jose, and the Japanese Community Progressive Alliance of San Francisco.

There are also Asian student organizations, unions from San Francisco State and Cal Berkeley, as well as individuals, workers and professionals. What has brought us together into a unified coalition has been our common concern for two principles: assuring that the camp atrocities never happen again to any nationality of people through the government's admission of wrong doing and broad public education, and assuring that Japanese Americans are justly and materially

compensated as individuals and as a community.

We would like to raise three points: first, the nature of our work, and the community and public response we have received; second, the misinformation and distortion and racism that still persists around the issue of the camps and the need to combat them; and third, the responsibility we feel that you, as members of the Commission, hold in actively supporting and promoting redress and reparations to your constituents and the public.

Since the founding of the NCRR over a year ago, we have done extensive work in the Japanese community and Northern California. The NCRR is a grass roots coalition and we have been reaching out to people from all sectors and all walks of life, first and foremost to our fellow Nikkei of all generations, and also the general public. We have held educational programs, public forums, community and house meetings. We have received local support from church organizations, Asian legal organizations, Asian student unions, art and media groups, and the United Auto Workers Local 1364 in Fremont.

We have petitioned widely throughout the communities and the hundreds of signatures that we will present in a petition today support our five demands: one is for the monetary compensation to individuals or their heirs who suffered evacuation and/or incarceration; second is restitution to the Japanese American community in the form of a community fund; the third is exposing the racism and overturning the legal basis that justified the evacuation in the camps; fourth, supporting

others who are suffering from unjust actions taken by the U.S. Government; and fifth is educating the American public to insure that similar acts are never taken again against any nationality.

At the same time, we are all too aware of the myths and distortions that persist around the camp's experience in other public sectors. Japanese Americans are still up against both ignorance and racism in discussing the camps with White American society. Ignorance of the fact that mass imprisonment of civilians ever took place, of the distinction of the actions of the Japanese Imperial Army, and the Japanese Americans in the United States, and a racism that justifies and distorts the harsh reality of the camps, and seeks to maintain Japanese Americans in a permanent second class citizen status.

We also want to go on record with countless others in condemning the dangerous crusading of Lillian Baker and S.I. Hayakawa, not only as individuals, but because they represent a resurgence of racist backlash in the United States.

We maintain this Commission bears the responsibility to do all in its power to educate and refute these racist allegations.

The fact remains today that the fear of reprisal for talking about the camps has prevented many from testifying, who would have otherwise come out here to speak. We call on the Commission to be sensitive to the pain and bitterness that these people have gone through, to recall bad memories,

let alone speak about them publicly.

We appreciate the willingness of several of the Commissioners to attend community meetings in L.A. and San Francisco because we feel the Commission's process for preparing for the hearings were inadequate in several ways: first, for not widely publicizing the hearings, especially for the Issei, and setting up translation equipment for them since they were the first generation to really, as a total sum, be affected by the camps. The second is setting up or not expanding the number of hearing sites to accommodate more Japanese communities, and third, not adjusting more hours to accommodate more working people because I think that is why we are being pressured today. I think if we had more evening hours, we would have had more people to speak.

At this time, we feel the Commission should extend the study period beyond its projected January 1982 deadline to allow adequate time for its research and conclusions. We also urge that you return to our communities to explain your recommendations before submitting them to Congress.

We urge the Commission to be aware of the responsibility that rests on you over the long term. We feel you will need to actively pursue your recommendations to Congress to promote a timely remedy, especially for the Issei.

It is certainly not the Commission's job to conduct a feasibility study. We have heard from one of the members of the Commission that "Congress is in no mood to grant reparations." We feel that the Japanese people are in no

mood for anything less than reparations for criminal acts committed against us.

We feel that substantial monetary reparations must come in two distinct forms, individual payments of a minimum of \$25,000 and a community fund to help repair the damages done to our communities, dispersed by the wartime evacuation. When the Government is planning to spend over one thousand billion dollars in the next five years for military build-up, it can certainly afford to reprioritize four billion to remedy its past mistakes. This is actually less than one percent of the actual tangible losses, which does not include losses of constitutional rights, false imprisonment, and other intangible losses.

We intend to continue to seek all possible avenues for redress and reparations, including continuing investigational work and investigation other legal means for restitution. We feel that the Government is on trial for a crime which was committed against people of Japanese ancestry. We should not be the ones that have to prove that there was an injustice. The way I look at it, we are here to collect a fine from the government that has long been overdue. This issue has united, as never before, our communities and has sparked wide attention from other minority nationalities.

We are all watching this trial carefully because it is a question of racism and discrimination, which is at the heart of this, a question of second class citizenship and a bill of second class rights. We hope that this racism does not

continue to be a part of the American system of justice.

Thank you.

CONGRESSMAN LUNGREN: Miya Okawara.

STATEMENT OF MIYA OKAWARA

MS. OKAWARA: Members of the Commission, I am Miya Okawara from the staff of Northern California Conference of the United Church of Christ and a member of its Pacific Asian American Ministries.

I am here on behalf of the Northern California Conference, United Church of Christ, which is one of the major Protestant denominations in the United States, and a denomination that takes great pride in its congregational forebearers, who believed in the freedom and justice of all people, and whose delegates voted overwhelmingly to support monetary reparations and redress to the Japanese people at the 13th General Synod in Rochester, New York, held June 26, to July 1.

I would also like to mention that the resolution was first submitted by the mission board of Sycamore Congregational Church, a predominantly Japanese American congregation in El Cerrito, to the Northern California conference and later to the General Synod where it was strengthened. We were reminded at the General Synod during the deliberation of our resolution that when Jesus went to Nazareth, he said to the people that the Lord has sent him to announce the good news to the poor and to the oppressed, that he was sent to proclaim liberty to the captives, and recovery of sight to the blind. He was there to set free the oppressed and to announce that this is the year that the Lord will save the people.

So, it is because of this proclamation and this call for justice that I am here today. I am an American of Japanese ancestry who suffered the painful reality of the almost 50 years of anti-Oriental attitudes focused on the Japanese people when Pearl Harbor was bombed in December of 1941, asking for adequate reparation and redress for a wrong committed to me and to my 120,000 grandmothers, grandfathers, mothers, fathers, sisters, and brothers.

I am here as one of the many Americans who was a victim of a blatant racist injustice by a country that takes pride in the Bill of Rights and in its Constitution; a Constitution that was manipulated and twisted to justify this terrible act.

More importantly, I am here as one of the many Japanese American Nisei who realize the necessity to face up to the hard reality of our past, a reality that has been locked within us for many years, for fear of rejection and reaction by the larger public. I feel the need to speak out of the deep psychological hurt that is beginning to surface caused by rejection and social isolation during the war years. Our scars have not disappeared, scars which question our self-worth, our tendency to non-communication and inarticulation, our tendency to stay away from any exposure, vocal or otherwise, which might subject us to further hurt.

We are indeed still captives, spiritually and psychologically, of a society that continues to keep us in a status of second class citizen. I want to share with you a letter written by a Northern California conference minister, which is equivalent

to a Bishop, the Reverend Mineo Katagiri written to the delegate from Pennsylvania at the General Synod, who spoke in opposition to the redress for reparations, and Reverend Katagiri expresses what I want to say to those who are blind, or who do not seem to see or understand what the issue of redress-reparation is all about.

"Dear Mr. Lawyer,

"You did a courageous thing at the General Synod is opposing the Resolution on Redress-Reparations asked by the Americans of Japanese ancestry for their wartime experience. As a Japanese American, I want to respond to your words. Had I the opportunity to speak, these are some of the thoughts I would have expressed. I am sorry that you suffered at the hands of the Japanese Army as a prisoner of war during the years when so many of us were incarcerated in similar camps here in the western deserts. To spend endless days behind barbed wire, guarded by armed soldiers, all day and all night, unable to leave the barracks at night lest the unending search lights picked you out and tempted the guns to flash in mistaken belief that you were trying to escape, is a miserable life indeed. No one can wish it on another human being.

"If I could apologize to you for your suffering on behalf of the Japanese government, I would do so, but like you, I am an American and cannot speak for the Japanese. As a Christian, however, I extend to you my hand in compassion and say to you: 'We are brothers in Christ, but more, we are brothers of a suffering which war brought to us.' Perhaps

we were victimized by a war we neither wanted. You said in Rochester that you do not expect reparation from the Japanese Government and that we should not expect any from the American Government. You were a prisoner of war, but we were incarcerated by our own government. This is the point at which your words pierced my heart.

Many of us said we would endure concentration camps if that is the only route we had to prove our Americanism. Our young men were told that another way to prove it would be to volunteer for the all Nisei unit, so out of the camps stepped forward several thousand young men to join other thousands from Hawaii to form the 442nd Regimental Combat Team. We endured the heat and racism of Mississippi and trained and trained. We scratched out the taunting cries of 'Jap' and caricatures of slant eyed, buck toothed cartoons, and 'No Japs Allowed' signs in public facilities. But we endured and became the single most decorated unit in the American Army in the Second World War. No other unit suffered casualties as we did. Our blood has hallowed the grounds of Anzio, Italy, the Vosges mountains of France, and the far-flung islands of the Pacific.

We are Americans, we have striven to be good Americans. We have been praised for our achievements in the professions and the arts. There are now three Senators and several congressmen in the Congress of the United States. One of the 50 governors is a Japanese American. We are proud of our achievements. We are proud of the contributions we have made and continue to make to this country.

In spite of all this, you still think of us as Japanese. You do not include us among your fellow Americans and that hurts. When will you begin to recognize us as your equals and as your fellow Americans.

This is the heart of the reparation issue. The United States government incarcerated 120,000 with no trial-or due process of any kind. We want our Government to acknowledge that it wronged its own citizens. We want the Government to state that we are citizens, and in all things and at all times, we will be treated as citizens. We want to hear our political leaders acknowledge that it was racism and economic greed and political opportunism which led to this kind of regrettable action.

We would like to hear our leaders renounce racism and economic greed and political opportunism as un-American, never to be practiced again on any people in this 'land of the free and the home of the brave.'

The money asked for is symbolic. How can we be repaid fully for the properties lost, the health destroyed, the education denied, the employment opportunities lost. The suffering inflicted on the 120,000 victims and thousands born to them since cannot be calculated in dollars. But, we are talking about a tangible gesture that can be seen and gauged which says to us that a genuine action of contrition has taken place in the heart of this great nation.

Then, shall we know that we have become, in fact, Americans to all Americans. Then we shall be able to live,

knowing that we shall be judged for our personal being and not as representatives of a race. Just as you are Americans of English or German or other national origin, so are we Americans who happen to have parents and grandparents who came from Japan. Just as you are able to live as Americans and not in some hyphenated way, we want to live as Americans, and not as Japanese Americans.

Until that day comes, we shall use the redress, reparation issue to tell our story and make our hopes known.

We are grateful for the overwhelming support given to our position by the General Synod. We are sure that one day our dream of full Americanism will be realized. We pray for that day when people with your lack of understanding of our hopes will no more be in the United Church and in the country as a whole.

But, let me assure you that I have no animosity towards you as an individual. I wish I could get to know you as a person, and as a brother in Christ. We could be friends, and should be. In the meantime, please digest these words of mine, which is offered to you, in love and hope.

"Yours in Christ, Mineo Katagiri, Conference Minister."

Thank you.

CONGRESSMAN LUNGREN: Edith Tanaka.

STATEMENT OF EDITH TANAKA

MS. TANAKA: My name is Edith Tanaka, resident of San Francisco and President of the Japanese Cultural and Community Center of Norther California. I am grateful to the Commission

for this opportunity of appearing before you to express my testimony as it bears upon your responsibility of making recommendations to Congress as a result of your findings.

Though my family was incarcerated in the wartime camps from 1942 to 1945, I come before you not on my own behalf, but to testify to the kind of great need which is present within the Japanese American Community now, due in great measure to the uprooting of Japanese Americans from San Francisco in 1942. Then, following World War II, returning without any substantial assistance, frantically searching for housing and seeking to reestablish roots again within the City of San Francisco.

The Japanese Cultural and Community Center of Northern California, also known as JCCCNC, has its offices and its primary activity in San Francisco. We are an organization of interested and concerned people, seeking to do something about meeting the needs for a community center building, which will be the focal point of the cultural, social, recreational, educational and social service needs of our community. We do not have a building, an actual community center, where this can happen, and as an organization, we are trying to do something about it. Our name implies a center but right now it is only a dream but not something we can touch or walk into.

The reason I mentioned this situation is that it is in a dramatic contrast to what existed within and for the Japanese

Americans' community prior to evacuation and the forced physical removal of the people from their homes and their community institutions. Prior to the evacuation, apart from the churches, there were at least four community type buildings which housed activities which brought people together and enabled them to find wholeness of life through various activities. These buildings were the Japanese YWCA on Sutter Street, the Salvation Army building at Geary and Laguna Streets, the Japanese YMCA on Buchanan, and the Kinmon Gakuen or to use its English translation, the Golden Gate Institute on Bush Street, all located in the heart of the Japantown area.

These buildings were constructed in large measure with contributions of the Japanese community from their limited personal income. They were the buildings where the community activities were held and the places which the people identified themselves with and felt comfortable and accepted within.

This situation was drastically changed following the return of the Japanese to the west coast. We found that we were excluded from the Salvation Army facility where once Japanese orphans were housed, and medical and dental services were available. We found a new group of people using, occupying and directing the YMCA and YWCA, which was all well and good, but also meant that we did not have space in which to meet.

It was in the YM and YW facilities, particularly, that so many of our Nisei leaders found opportunity to sharpen

their leadership skills. This is where basketball games were played and dances were held for the youth, and specifically with the YWCA, where young girls were housed and adjusted to city life as they came to San Francisco from the country or from Japan.

So, of the four facilities mentioned, only Kinmon Gakuen (The Golden Gate Institute) was available to the Japanese community after the war. And this was so, only after the painful process of forcing out another community service organization which was using the facility during the war in order to make the building once again available to us. I should mention that Kinmon Gakuen (The Golden Gate Institute) was the only community building which was outrightly owned by Japanese people, and that all of the other facilities were ultimately owned and governed by the boards of those organizations, namely the Salvation Army, the YM and YWCA.

This meant that we were able to continue our community activities only in the building which the Japanese community had actual control, but not in the others which we had helped to build.

Today, 35 years after the return of the Japanese to San Francisco, we are still in the same basic condition which existed in the post-evacuation period. Kinmon Gakuen (The Golden Gate Institute) is still the only large community type building that we have, and it is primarily dedicated to and used for Japanese language classes.

To be sure, there have been some new community type buildings built, but they are limited, segmented, type of facilities used primarily for the specific purpose of the organization. We need a facility which will cut across all segments of the community to give us a real opportunity of coming together to develop our common life, and we are seeking to do it, not to be apart from the rest of the society but to have a chance of enriching the whole society by making contributions as people who have developed and become knowledgeable of some of the things which are identified as "being Japanese."

I come to speak before the Commission to advocate on behalf of a community trust fund which would be used to rectify many of the setbacks which have afflicted our community. Some of the ways in which this fund can be used is to build and support community centers, not only in San Francisco but in other communities, provide low cost senior housing and retirement type homes, and provide scholarships to students.

I feel that at the very least this is a recommendation which the Commission should make to the Congress of the United States.

Thank you for your attention and for the privilege of speaking to you.

CONGRESSMAN LUNGREN: Lloyd K. Wake.

STATEMENT OF LLOYD WAKE

MR. WAKE: Honorable Commission members, I appreciate

the opportunity to testify before you today. I am Lloyd Wake, a United Methodist clergyman here in California, serving the Glide Memorial United Methodist Church in San Francisco. I am also the west coast representative for the National Council for Japanese American Redress, which organization I represent this morning.

In early August of 1942, our whole family was shipped out to Poston, Arizona to the concentration camp. I remember vividly the anger and sadness of my father, who from the spring of 1942 through the summer, had nurtured and cultivated the crop. He was denied the satisfaction of harvesting that crop for the first time in 32 years.

My father had purchased that property, that 40 acre patch of desert, in central California in 1910. He was able to put together a small down payment by cleaning spittoons and sweeping the floors in a department store in Fresno. By dint of grueling labor, side by side with my mother, he was able to convert that patch of desert into a fertile farm that somehow supported our large family of ten persons.

He never saw that farm again. He died in the Poston camp two years later, after his arrival. Although the doctors diagnosed his fatal illness as a liver ailment, I believe, and will continue to believe, that he died of a broken heart.

The National Council for Japanese American Redress has been opposed to the Commission, to a Commission, which would, as stated in your purpose: "...review the facts and

circumstances surrounding the Executive Order 9066 and the impact of such Executive Order on American citizens and permanent resident aliens."

We, as a council, have always believed that the beginning point was not a Commission to study and review, but a Commission to determine the most feasible method of monetary redress. In the study and review function of this Commission, you have already heard hundreds of testimonies, many of them heart rendering stories of pain, suffering and humiliation but you need to realize that many more have decided not to share this most intimate part of their lives. Because of their past experiences with government agencies, they cannot trust this Commission to use the information responsibly and in a manner that would enhance justice.

I, too, have some questions about your role. Can we trust you to handle this sacred part of our experience responsibly and with sensitivity? What recommendations will you make to Congress that would be considered by us to be "appropriate measures?" Appropriate remedies? Or, have we engaged in a game to which everyone, you the Commission, and us, the victims, loses and only the racists and those who would thwart justice win? Will we feel that once again we have been exploited, humiliated, and violated?

The National Council also believes that the salient facts about the impact of incarceration on Japanese Americans, the injustice, the racism, the military and political intrigue

that surrounded Order 9066 are well documented in numerous publications. More of this vital information lies buried in the National Archives. Our experience has been reviewed and studied enough. For those who really want to know, there is ample documentation available. For these and other reasons, the National Council for Japanese American Redress opposes this study Commission.

The Council's purpose is to seek reparation through legal proceedings. Although the obstacles are great, we believe that the full record of our government's actions must be tried in court. Therefore, the Council has begun a process of filing a class action suit on behalf of all Japanese Americans whose constitutional rights were violated through incarceration during World War II.

We know that you, as a Commission, have your own agenda and will be functioning in your own way to carry out the mandate of Congress. On behalf of the Council, I wish to make just two suggestions: first, I urge you to shift as soon as possible your priority from the oral and written testimony of these hearings to researching the Government records buried in the National Archives. In addition to your paid staff, our organization has voluntarily done a great deal of research and uncovered thousands of pages of information which will add significantly to your understanding.

Our Council will be glad to continue its voluntary efforts, but the research being carried on by the staff of the Commission must be given top priority.

The second suggestion: I suggest that the Commission recommend to Congress enabling legislation which will facilitate the adjudication of the class action suit in the courts of our land. There are formidable but not impossible procedural barriers to overcome.

I think that is not correct? (In response to bell ringing.)

CONGRESSMAN LUNGREN: You have one more minute.

MR. WAKE: One more minute, all right.

There is a status of sovereign immunity by which our Government cannot be sued. There is a statute of limitation which obviously has been exceeded. There are other barriers. I have no training in the legal profession but it is my understanding that in the past, these statutes have been waived in cases where these have prevented just claims to be brought to the court.

The attorneys for our Council will be available for consultation on these matters related to writing enabling legislation. Extraordinary measures were taken by the President and Congress to incarcerate Japanese Americans in 1942. We only ask that extraordinary measures now be taken to allow us to have our day in court.

I have a concern about the time element also that Ms. Hirata mentioned, and maybe the staff can be helpful at this point. I am suggesting that you ask for an extension of six months to do justice to a report that has some far-reaching consequences. I hope that you will do this for our sakes and for your sakes.

A final word to the Commission. Your task is not easy. I can only hope and pray that you will carry out your task with courage born out of your own integrity, and that your recommendations will not be swayed by the winds of politics or the "mood of Congress," as stated by a member of this Commission.

To do so is to prostitute the role of your Commission and to reduce these hearings to a charade. May I remind you that political expediency and the "mood of Congress" was what led to the most outrageous incarceration of a whole mass of people in 1942.

Thank you.

FATHER DRINAN: Thank you, Mr. Chairman, and I wonder if Ms. Miya Okawara would respond as to what other churches might have done with respect to this matter? I was happy to hear, really for the first time, that the United Church of Christ at their meeting in Rochester, had endorsed the idea of reparations. Have other similar units so acted?

MS. OKAWARA: Well, I believe yesterday Dr. Roy Sano mentioned that the Methodist denomination had passed a similar resolution.

FATHER DRINAN: Both regionally and nationally?

MS. OKAWARA: Oh, both regionally and nationally.

FATHER DRINAN: If you can locate additional material, it would be very, very helpful for the record here.

MS. TANAKA: The Presbyterians have.

FATHER DRINAN: The Presbyterians have. Well, thank you.

Mr. Lloyd Wake, would you elaborate on the necessity, as you see it, for the extension of six months of this Commission? What evidence or documents would we have access to?

MR. WAKE: Well, in regards to the extension of time, I understand that you were six months late in getting started and that there have been some problems in regards to staff providing adequate resources for the Commission and I feel that, because of these and other reasons, that to do justice to a report of this nature and this magnitude, you do need more time. We are talking about October, are we not?

FATHER DRINAN: I am not privy to that, but let's go on to something else. All of the material that you have, would you just describe it a bit? I take it for years and years, your organization has been going into the research and into the Archives. Would you just briefly explain things to which we could have access?

MR. WAKE: Yes, I know of one publication that is just about ready to come out called -- no, she doesn't even have a title -- but the author is Rita Takahashi Cates. She is at the University of Pittsburgh, teaching in the social work department.

She has just done some research using those National Archives' documents, and has been documenting the discrepancy -- one of the points that she has documented in this research is the discrepancy between the staff of the concentration camps vis-a-vis the victims, those that were interned.

It is a very interesting kind of document, and she is about ready to publish it. That is just one example of a

document that will come forth very shortly. There are other pages of material that have been researched and the office in Chicago would have direct information about the specific types of documentation.

FATHER DRINAN: Thank you very much.

SENATOR BROOKE: My first question, Mr. Kubokawa, and you spoke of a killing of an internee. Did you personally witness this?

MR. KUBOKAWA: Well, I was close to the occurrence. A group of Boy Scouts was camping right outside of the Block 42 area in Topaz. There was a man by the name of Mr. Wakasa who was shot by an 18-year-old guard. Evidently, we heard the shot, and we went over there to find out what happened, but, you know, it was after the fact, but he was shotgunned down with a pellet, you know, buckshot type of shot. What he was doing was actually, from what I gather, reaching for the puppy that he was walking that was close to the fence and he went underneath the fence, and he was trying to reach the dog and without warning, he was shot.

SENATOR BROOKE: And he died?

MR. KUBOKAWA: Oh, absolutely, at close range like that, yes.

SENATOR BROOKE: And apparently, this was conceived as an attempt to escape camp?

MR. KUBOKAWA: Well, I don't know what it was, because outside of the camp, as you could notice from that photo, there is nothing but desert for miles and miles and if you travel and reach a town, the closest town was Delta, Utah,

which had only several stores. There was no use going out of camp.

SENATOR BROOKE: Do you personally know of any attempts to escape the camp?

MR. KUBOKAWA: No way -- there was no way to escape the camps. You know, we were being protected, so why escape?

SENATOR BROOKE: Ms. Kubota, you said that some witnesses would not appear before this Commission because of reprisals. Could you elaborate on that? That is a rather serious charge and I would like to know.

MS. KUBOTA: I think a lot of it stems back to what happened -- because people of Japanese ancestry going into camp feeling that the FBI and WRA kept files on them, and that if they would come before you, that there would be reprisals against them again, and also just the fact that the intimidating kind of nature of the way it is set up; people saying, "Well, I'm no spokesperson," or, "I can't speak in front of --," things like that also. But, I think the more important thing is basically from the camps themselves and what kind of psychological damage it did to people in terms of any way trusting the Government, and feeling that the Government would protect them, you know, that definitely would have gone out once the camps happened.

SENATOR BROOKE: But, you don't know of any specific cases where reprisals or intimidation -- any influence has been used to keep people from testifying before this Commission?

MS. KUBOTA: No documentation, but in hearsay, let's say.

SENATOR BROOKE: Now, is it Reverend Wake?

MR. WAKE: Reverend Wake.

SENATOR BROOKE: Reverend Wake, you gave some excellent testimony but you made a presumption there, and I would think that the Council of Churches would make a presumption of right, rather than a presumption of wrong. Are you presuming that this Commission will not do its duty?

MR. WAKE: No, that was a question that I raised, and I was raising that out of the context of some people, who I have spoken with, who felt that they couldn't or shouldn't testify because of their experiences with government agencies. I am not saying that this -- or making accusations of this Commission. I am saying that this is a feeling on the part of some people. They don't trust government agencies.

SENATOR BROOKE: Well, I can understand that, but I want to be sure that this is not -- does not constitute an indictment of this Commission.

MR. WAKE: No, the very fact that I am here, and sharing that, says something about my attitude. We have a Commission process. I honor that Commission process. I honor the decisions that have been made in the past, and I will live with those and abide by those and cooperate with those. That is why I chose to come before this Commission, expressing the concern of the Council, and also expressing the concern of some people who did not come and chose not to testify.

SENATOR BROOKE: Thank you for clarifying that because I wouldn't want the record -- this to be left on the record, that there was any implication of any --

MR. WAKE: I am glad you raised that question and have given me the chance to clarify it.

SENATOR BROOKE: Thank you. Then, I would like to ask you relative to the research of government records. Do you believe that that is necessarily exclusive of oral and written testimony? Can't we be presumed to do our job and go ahead -- I think you are absolutely right, there should be research of government records, but I don't think that that's exclusive of taking oral and written testimony from witnesses.

MR. WAKE: My point was that, as soon as possible after receiving written and verbal testimony, that you make top priority for the Commission to begin looking at those research documents that are continually coming forth from research staff.

SENATOR BROOKE: I am glad we clarified that. I was beginning to think that the Methodists and Episcopalians don't understand each other.

MR. WAKE: I think we have closed the gap somewhat.

SENATOR BROOKE: Yes, it has been closing, hasn't it, I'm glad to hear.

Now, you said enabling legislation to facilitate the adequate claims action suits. I am sure that you are aware, even though you are a minister and not a lawyer, that any of these suits before Federal courts are going to require adequate documentation; for example, the testimony of Ms. Kubota and

Mr. Kubokawa would be hearsay evidence, would not be sufficient to make the case. So that even if we had enabling legislation, would that really suffice in many cases where time has caused, unfortunately, the decease of many of the Issei who could give proper testimony, or even to make claims? For example, in the 1948 Act, I think that evidence would show that less than 25 percent of the persons came forward and made claims at that time.

I am just wondering whether you would accomplish your purpose by that strategy alone? Have you given any thought to that?

MR. WAKE: This is the point at which I must defer to our attorneys. There is a group of attorneys across the country, a group here who are working specifically on the legal aspects of this whole issue. They have already been in conversation with our attorneys in Washington, D.C., and so these are the kinds of things that are happening now to at least recognize what the barriers are, then define the appropriate ways by which those barriers can be removed. I mentioned just two of those barriers, the sovereign immunity and the other one.

SENATOR BROOKE: I think your recommendations were excellent, and I just want to compliment you and the panel, now that we have had this clarification. Without that clarification, I was a little bit disturbed.

Thank you very much for clarifying that.

SENATOR MITCHELL: I would like to thank the panel too, and I wish that out of this panel we could somehow measure the task of this Commission. There are some 3,000 feet of documents in the National Archives, and I am wondering if your organizations have made any estimate of how long it would take to make a thorough review of those Archives?

MR. WAKE: Well, we certainly would make available the information that our Council has already, to the Commission. In terms of time, I know that there are mountains of material. That is the way it has been described to me. I have not seen those.

I believe that if we put more priority, or possibly add more resources, in terms of personnel and money to the research part of it, at least some more adequate information can be garnered from those Archives. That is about all I can say, that we will make our material available to the Commission.

SENATOR MITCHELL: Thank you.

DR. FLEMMING: As a former President of the National Council of Churches, I learned to respect the leadership of the United Church of Christ on issues of this kind, and I want to express my appreciation your sharing with us the letter of the Conference Minister.

I would like to ask you, Reverend Wake, whether or not the National Council of Churches has taken action on this particular issue. If it has, we can obtain the appropriate resolution. Even if you don't know, we can find out whether it has or not.

MR. WAKE: I didn't bring it with me, but I do have the document that went to the National Council, General Assembly, and if they acted on it, and there is a document out of that, we certainly will make that available.

DR. FLEMMING: Thank you very much. The other question that I would like to ask is this: I noted that two members of the panel referred to the establishment of a community fund, or in one instance, referenced community trust fund. There has been reference to that in previous testimony. First of all, I assume that you are recommending the establishment of such a fund in addition to compensation for individuals, but I am just wondering if you would share with us in a little more detail, your ideas as to how this fund could be utilized? Are you thinking of it as a national fund, that is, a fund that would operate on a national basis, and just what are some of the issues that you think could be addressed by drawing on the resources of such a fund?

MS. KUBOTA: Well, for the National Coalition, we would see this fund established based on a certain density of population of Japanese Americans at this time, and how it was before, so it would have to go through an assessment period. I know that a member of our Coalition down in Los Angeles, I know his name was Larry Boss -- I think he testified down there -- he has done a study of densely populated areas of Japanese Americans.

Then, I guess there would have to be a determination of how much money was actually lost out of those communities

and then a democratically elected board would be able to allocate the money to services for such -- especially like for the Issei, housing projects, the food programs, different types of social services, as well as cultural, educational programs, basically to just counter the effects that the camps had. It would go into the community to offset that effect, as well as any monetary payments that people wanted to donate to the fund.

DR. FLEMMING: A good deal of emphasis on health and social services?

MS. KUBOTA: Yes, as well as culture and just education in general. Another thing is that for our Coalition, we have been working on the Day of Remembrance. That is probably one of the campaigns we will take up after the Commission hearings, and we would probably, let's say, use some of that funding to make it more of a national Day of Remembrance so people will know what happened, as an educational tool for the general public.

DR. FLEMMING: Would you like to amplify?

MS. TANAKA: Well, I see it as sort of a foundation where community groups would write proposals, I guess, that is the way I see things working as I take a more active part in this project. Actually, our community thing is just a project now, and that is how I would see it.

MR. KUBOKAWA: Dr. Flemming, I would like to add to that too. The fund should be handled by a non-profit organization or foundation, and as you know, if there are private reparations given to individuals, there are going to be a lot of people

who are not going to claim it, because of the fact that they are either deceased or don't want it, and I think those are the funds that should be put into the community with the target of getting the relationship between not only the Japanese Americans but the minorities into the mainstream American information. The lack of information of the Japanese Americans, I think, is the cause of the -- the root cause -- of racism.

You look into a text book in school, there's only a couple of paragraphs on it. If you look into a reference book, you look up the word Issei, Nisei, it is under the Empire of Japan, and it's not under America. There is more written on Chinese cabbage and Chinese Checkers than there is about Japanese Americans.

It is a fact of life, and I think what you need is more minority education as to the greatness of our country, built up by the minority races.

DR. FLEMMING: Thank you very much.

JUDGE MARUTANI: Mr. Kubokawa, you mentioned employment and Social Security credit and you mentioned that you knew of about 85 or 95 individuals who might be affected thereby, and also you made mention of return with interest of all unclaimed funds. To the extent that you have -- whatever information you have, including names and addresses, amounts, where it is, would you, if you have not already provided that to the staff, would you please do so?

MR. KUBOKAWA: Well, the two things that you mentioned, the Social Security. There is a group that has been

researching this material. I have written to Gladys Spellman, and it's been an informational type of thing, but I felt that more research had to be done and I received those 80 to 90 peoples' number from Mr. Hiraji in El Cerrito, and he assessed that there were only 85 to 90 people from their ICC groups.

JUDGE MARUTANI: Well, whatever the information is, wherever the source is, would you please do whatever you can so that our staff has that information and can follow through on it?

MR. KUBOKAWA: Okay, I will do that.

JUDGE MARUTANI: And, Mr. Wake, you also said that your lawyers would make certain information available to us, and I am a great believer in deadlines, because you know otherwise, manana, and what about by the end of this month, or, let's be liberal, 30 days from now, and today is August 12 -- September 12th, all right?

MR. KUBOKAWA: It is going to be kind of difficult because there are people that are cognizant of the efforts that I have gone out to try and get this redress for their being in camp, but there are people that will not respond to it either.

JUDGE MARUTANI: Well, you can't do the impossible. Whatever you can do, can we try to do it within the next 30 days?

MR. KUBOKAWA: Yes.

JUDGE MARUTANI: Fine, thank you.

SENATOR BROOKE: May I ask one further question?

Mr. Kubota, did you arrive at the \$25,000 minimum figure independently? I have heard that figure from so many different groups that have come forward. I would like to know what the basis of the figure is. Do you know what the basis of the \$25,000 minimum is? I gather that it wasn't just a figure grasped out of the air, that the figure has some foundation, some basis?

MR. KUBOTA: Actually, we found out later on it was a figure grasped out of the air, as you say, but it was based on the U.S. Federal Reserve Bank that did an assessment after the camps on a \$400 million figure, and when our researcher tried to find out the basis of it, he could find no one that would substantiate that figure. In fact, he said it was a guess, between two agencies; I don't know the agencies but we could refer you back to Larry Boss' report. So, we based it on that up to this hearing, but later on finding out that it really wasn't based on it that much -- that it actually was a guess. From his report, and from his end-up study in Long Beach, he found out that \$25,000 is actually 7/8ths of one percent of the actual losses, the tangible losses, and so that is why we say \$25,000 is a token. It is a symbolic gesture, but really not to be paid for actual material property losses, including, you know, the other intangible things.

CONGRESSMAN LUNGREN: With regard to what you had mentioned about us having more time. Right now, our report is due January 23 of next year. We do have a lifetime of the Commission

until April 23 of 1982, and through the efforts of the Chairman, who made a personal plea to the appropriate Committee in Congress, our money is available through the fiscal year of 1982, which is September 30, 1982 and if there is a need for us to have legal authority, I have made it clear that I would be happy to go through Congress to do that, but the important thing is the money thing, and we did get an extension of the time we can utilize those funds.

We did have a little difficulty in terms of beginning the Commission and by some quirk in law, the Commission had to have its first meeting before several of us were even appointed and then we had to get a hiring freeze exemption from the White House, after they had come into office, and we did get that and received that on February 28th. We didn't have space available to the Commission until May 1st, so I think we have a case for asking for more time if that is needed necessarily. We would certainly be willing to do so.

Thank you very much.

MS. KUBOTA: Excuse me, I wanted to present as evidence for the record petitions supporting our five Principles of Unity, which I already read off, and basically, this is 70 pages worth of them, and plus I have a scroll of -- I don't know how many -- basically supporting the monetary compensation and the community trust fund.

CONGRESSMAN LUNGREN: Fine. Make sure you get it to the staff. We will take that. Thank you very much.

Next, we have a representative of the local government to speak to us -- John Molinari, who is the President of the San Francisco Board of Supervisors.

STATEMENT OF JOHN MOLINARI

MR. MOLINARI: Thank you very much, Mr. Chairman and members of this distinguished Commission. I apologize for not being able to be here earlier. I think it is important that I come before you as the President of the San Francisco legislative body to tell you, as I am certain you already have been advised, that on June 15, 1981, our Board passed unanimously a resolution which supports redress and which was read into your records at your hearings in Washington, D.C.

That resolution, passed by our Board, signed by the mayor of our city, becomes the official policy of the city and county of San Francisco. The people of San Francisco, represented officially by its government, urges this Commission to insure that under our Constitution, never again are the rights of any American eradicated at bayonet point.

I parenthetically want to say that I was growing up in this city as a native during that period of time, and I recall how very close the Italians in this city came under that same General Dewitt to being sent to internment camps. It was a very close call, and I remember fear, and the anxiety among the members of the Italian American community, when they felt that they too might be faced with internment.

I know that you are hearing emotional and personal testimony, which for the first time makes public the full

impact of the emotional suffering and the economic losses of 120,000 people.

This country is a land of immigrants that is founded on the concept that all persons shall be protected equally under the law. In our system of justice, the party judged wrong pays for the wrongdoing. In this case, we ask for financial restitution and the limiting of further executive powers.

Our country cannot afford not to rectify this injustice, and it must insure for future generations that this violation of human rights will never happen again. I feel, as the President of the San Francisco Board of Supervisors, representing that body that as Americans we have a moral commitment to protect all of our citizens, at times in spite of the hysteria of the moment.

This singular event remains as a blight on the history of our country. We ask you to rectify it. We think that discussing it 35 years later is important, but it has been 35 years too long that we have waited to come to this moment. I know that the people of San Francisco will have confidence in your judgment and in your integrity in this matter.

Thank you.

SENATOR BROOKE: Mr. Molinari, you raised a question, and I just feel compelled to ask you, if you know. You raised the question and you said that the Italian Americans came perilously close to being incarcerated as were the Japanese Americans. Why do you think the Italian Americans were not and the Japanese Americans were?

MR. MOLINARI: Well, Senator, I will tell you why.

My father, at the time, was a leading member of the Italian American community in San Francisco, and an attorney, and he and a delegation went to see General DeWitt and explained to him that the economy of the city was very dependent upon the Italian people, that perhaps their garbage wouldn't get picked up, that perhaps the fishing industry, which was a vital wartime industry, would not be effective in the strength necessary, and I think General DeWitt saw the wisdom of that argument.

SENATOR BROOKE: And it was as simple as that?

MR. MOLINARI: Perhaps it might seem simplistic to you, but that is the argument that was told to me.

SENATOR BROOKE: Well, I personally think there was a little more to it, but thank you very much for your answer.

MR. MOLINARI: Senator, not to delay this, but what do you think it was?

SENATOR BROOKE: I think it was pure racism.

MR. MOLINARI: I agree with you.

SENATOR MITCHELL: I would like to follow through on that a little bit because the record today shows that the work of the Japanese Americans in the economy was tremendously important and there was a loss in the economy. Why wasn't that given more consideration than it was? Do you have any opinion on that?

MR. MOLINARI: I do not.

IMPACT ON A CAUCASIAN EVACUEE AND A HAWAIIAN JAPANESE AMERICAN

CONGRESSMAN LUNGREN: The next panel speaking on the subject of the "Impact on a Caucasian Evacuee and a Hawaiian American," Elaine Black Yoneda, from San Francisco and Newton Kamakami, from Fremont.

As you know, these presentations are limited to five minutes apiece. If you have a written statement that you would like to have us read and would like to summarize or extemporize, please do as you wish.

STATEMENT OF ELIANE YONEDA

MS. YONEDA: I have already submitted a written document. I don't know whether it is before you or not.

Honorable Vice Chairperson Lungren and members of the Commission. My name is Elaine Black Yoneda, New York City native, retired office worker, and I will be 75 on September 4th. My comrade and companion of 48 years, Karl, and I reside in San Francisco.

Karl has already told you our rationale for not speaking out against the racist evacuation edict. The 1000 volunteers who left for Manzanar on March 23, 1942 were told by U.S. Army and Maryknoll personnel that their families would be the last ones ordered out of Military Area #1. Six days later, after radio announcements of DeWitt's Exclusion Order #3, ascertaining that our three year old son with more than one-sixteenth (1/16) Japanese blood would have to go, on March 30 we reported to the designated address for processing.

There I literally fought my way into camp after being told, "You needn't, nor will you be allowed to go. Maryknoll nuns will take care of your son." April first, upon arriving in camp, what chaos. The volunteers were unaware that their families had been ordered out. We were forced to use the construction crews portable toilets.

After a week with six others in a 20 x 25 so-called "apartment" and each time I say it, there's quotes around it, we were assigned to a room with two others. The latrines, when ready, had no partitions, etc. When in the latrine, I became aware of horrified faces, especially among teenage girls. Was it the Manzanar runs or menstrual periods which caused such reactions? No, it was the utter lack of privacy.

Something had to be done about this, so I went to Service Division Director J.W. Kidwell, on April 10th and demanded doors, partitions for the toilets and shower curtains. Shrugging his shoulders, he said: "It's Army specifications." Pounding on his desk, I exclaimed: "To hell with specifications, if you don't do something soon, there will be mass hysteria and maybe even suicides."

Six weeks later, we had partitions and so forth installed. Our son's asthma, with food and medication allergies caused many camp hospital trips and confinements. We had to purchase special food, vitamins, and prescribed corrective shoes for him. Because of this expense, I began working as an assistant librarian at the unskilled rate of \$12 per month for a 48-hour-work week.

When the camouflage net project opened, I transferred to work there. The Manzanar Black Dragons, a handful of pro-fascist Imperial Japan adherents led by Ben Kishi instigated rock throwing at net workers. They bruised my legs and once caused a bloody forehead.

We reported the attacks to the Admin, giving the culprits' names if we knew them, and asked for their removal from camp. On August 23rd, headed by Kishi, 14 intruders came into our room. Someone had asked at the door, "Can I come in?" Instead 14 barged in. I did not understand their Japanese argument because I still don't understand Japanese, but sat trying to calm Tommy as the hoodlums made threatening gestures towards his father.

After Karl and the other JAs were sworn into the Military Intelligence Service, November 28, 1942, until they left, December 2nd, some of the enlistees took turns guarding us because of the men lurking around our barracks, and no requested protection was forthcoming from the front office.

Families and friends were kept inside the barbed wire by armed MPs when we gathered to see the enlistees off to Minnesota. Everyone there, including the men, were crying.

Awaiting a special permit from DeWitt which would allow Tommy, classified a potential dangerous enemy, and me to return to Area #1, on December 6th, I heard JACL leader Fred Tayama had been viciously beaten the night before. I became very apprehensive and took Tommy to the Admin Building to inquire if his pass had come in. It was Sunday. There a

crowd of about 1,500 were being addressed in Japanese by Joe Kurihara, Black Dragon advisor, and I heard him mention the name "Yoneda" twice, but I did not know in what context. Mr. Chester, Admin staffer, came to me and warned: "Elaine, they are in an ugly mood. Joe is saying Yoneda ran away from them to hide in the Army, but Yoneda's son is still here, and we can still get at him."

Ben Kishi took over. He, too, mentioned Yoneda. A Manzanar free press reporter came running over, repeating almost verbatim Mr. Chester's words. Crossing to the camp police station, I requested protection, but again none was given. Hastily going to our room, we barricaded the door.

Past midnight, I heard anguished screams coming from our neighbors, the Itos. I went over to them and discovered that James, their youngest son, had been killed by an MP. His mother, sister Martha and I embraced.

After 4 a.m., unable to stand my growing anxiety, Tommy and I started toward the office. Suddenly, "Halt, who goes there?" rang out and there was an MP with drawn bayonetted rifle pointed at me. He listened to our plight and took us to the next guard, so on down, until the office was reached. Others on the Black Dragon's death list, and their families, about 60 in all, had already been brought in for protection. Ned Campbell, assistant camp manager, upon seeing us said: "Oh, I forgot about you."

After a few nights sleeping in the office and days in the MP quarters, some 67 of us were convoyed to an

abandoned Death Valley CCCC camp, there my hair turned white. Tommy and I left at our own expense, December 17, 1942, with a picture permit and instructions for me to complete and return a monthly affidavit to be provided by General DeWitt, attesting whether or not he had been in fights because of his ancestry, or had committed any acts that might hurt national security. These reports continued until October, '44.

Were there psychological effects? Yes, our son had nightmares, crying out in the night: "What will happen to my Daddy, if the enemy, like those mean ones who came to our apartment got hold of him?" And during the McCarthy era, at age 11, Tommy came home from a civics class asking: "Will I have to go to a concentration camp again because my other grandparents came from Russia?"

In 1952, we offered the Department of Justice Claims Division to settle our modest \$1,355 loss for \$1,010. In turned it was reduced to \$677.50 based on compensible items. However, the final payment was only \$460 because one spouse was deemed ineligible for payment. Although I was confined, housed and fed as all evacuees, as well as paid the same meager wages, never received a clothing allowance or repaid for the special purchases for Tommy, or subsistence and fare to return home. I was denied a share of our joint material loss.

I urge this Commission to recommend a minimum \$25,000 for monetary reparations, tax free, to all those who endured confinement and also to the Aleuts. Funds for payment can

easily be transferred from the five year war budget of a trillion and a half dollars. We don't need anymore Trident submarines or neutron bombs.

Thank you for listening.

CONGRESSMAN LUNGREN: Mr. Kamakami.

STATEMENT OF NEWTON KAMAKAMI

MR. KAMAKAMI: Mr. Chairman and members of your Committee, my name is Newton Kamakami. I was born and raised in Honolulu, Hawaii. At the present time I am the financial secretary of the United Auto Workers, Local 1364 of Fremont, California.

When I first thought of these hearings, my mind was drawn back to a very painful time in my past. Many of the families in our neighborhood in Honolulu were Japanese Americans, but one in particular will always remain clearly in my mind. I had a very close friend who was a year older than myself, who was a Japanese American. His name was Tom.

His father and mother were born in Japan and moved to Hawaii in search of a better life. There in the island, five children were born to them, one son followed by four daughters. Tom's father was a very proud man, self employed and was working hard to see that his children were educated. He believed that a good education was very important.

Tom and I spent most of our time together. You could say that we were inseparable. December 7, 1941 was a shock to all of us, but doubly so to Tom and his family. His father was so disgraced by what happened, that he hung himself. His wife and son found his body; his friends and neighbors had to cut him down.

Tom was grief-stricken and I shared in his grief. His mother, being uneducated, was forced to take in laundry to support the family. She finally got a full time job, but it wasn't enough to live on. Tom, being the oldest and only son, had to quit school and work to help his mother provide for the family. My friend's family did not go to the concentration camp, but many others did, and the only guilt was either belonging to a church or a temple, being involved in politics, or owning some type of business or being a farmer.

I left Hawaii in 1949 to attend school in Southern California. In 1950, I enlisted in the U.S. Army and was sent to Fort Ord. There I met other recruits from Hawaii, some were Japanese Americans. Since the Island boys spoke broken English, the stateside recruits called us "foreigners." After a few fights in Fort Ord, they put all the Hawaiian recruits in the same company.

At Fort Ord, we also encountered discrimination and prejudice against the Blacks. This was hard for us to understand as we believed that we were all Americans fighting for the same cause.

I was sent to Korea, and by chance met my boyhood friend there. Tom was in an Infantry Combat unit and I was in an Engineer Headquarters Company. We were both discharged in 1953 and continued our friendship until I left Hawaii in 1955.

It's not easy after all these years to try to relive the past, even if you just put it down on paper. I just hope that this hearing might accomplish some good and restore

to the Japanese Americans some of what was lost.

I would like to close by asking any member in the audience who belongs to a union to go back to your locals and membership and ask for support for redress and reparations for the Japanese American people. The UAW Local 1364, Fremont, California, supports this cause.

I would like to add also that in 1950 when I was stationed in Fort Ord, there was a test given for entrance into West Point Academy. There were over 100 applicants that applied. There were only two applicants that passed the test to West Point, one was a stateside White Caucasian, the other was a Japanese American boy by the name of Kenneth Ikeda. To my knowledge, he was the first Japanese American to graduate from West Point Academy.

Thank you.

MS. YONEDA: May I also say that I think legislation is needed so that such racist action will be prohibited by law from every happening again to anyone or any group.

CONGRESSMAN LUNGREN: Thank you very much. Thank you for appearing before us.

IMPACT OF SEARCH AND SEIZURE/DISCRIMINATION

STATEMENT OF EMIKO MATSUTSUYU

MS. MATSUTSUYU: Thank you for the opportunity to appear before your and to be heard. I am the oldest daughter of Hatashita, Isohei. My name is Emiko Matsutsuyu.

When war was declared, I was employed as a secretary in the Cannery Workers Union office on Terminal Island. I am now working as secretary to the President at California State University, Hayward.

As a former resident of Terminal Island, California, where I was born and raised, I should like to present to you excerpts from my diary, which I kept starting December 7, 1941; comments I make about my brother Kimio are based on letters received from him during World War II when he served in the Army from January 1941 through October 1945. Comments about my father are confirmed in letters received from him, which were written to me and my family while he was an internee of war.

I shall start with Sunday, December 7, 1941. This is from my diary:

"Listening to the radio and seeing soldiers all around, I accepted the terrifying fact that Japan was really at war with the United States. My friend told me her father was taken by the FBI at 12:30 a.m."

Tuesday, December 9th: "Many of the Japanese men on Terminal Island were arrested and taken to the Immigration Station for investigation. Rumors abound. They say that the FBI know who they are after. I am glad Father was not arrested. We had black-out tonight which was frightening."

Wednesday, December 10th: "All Japanese aliens were taken out of the canneries where they had been working, and were sent home. It is 8:10 p.m. We had blackout with

sirens tonight. It was really scary." I'm sorry. (Referring to witness crying.)

December 11th: "For the past two days, the radio was silent. According to the newscast today, Germany and Italy declared war on the United States. President Roosevelt broadcast a message at 9:30 saying that Congress has passed unanimously to declare war on the two countries."

Yesterday, Mr. Sumida, who testified, indicated that martial law was not declared. According to my diary, martial law was declared on Terminal Island effective December 7th until Thursday, December 12th. I say here: "Since Sunday under martial law, all Japanese aliens' assets and banks were frozen and stores under alien ownership with liquor licenses were closed.

"We had to purchase fresh food in San Pedro. I went for the first time today. Soldiers at the turnstiles where we boarded the ferry examined my purse and inspected my birth certificate. I experienced a queer sensation of invasion of privacy to have my purse examined. Black-out tonight was 9:45 p.m."

Friday, December 12th: "I received a registered letter from Kimio today. He had sent us \$15 for a Christmas present. I purchased defense stamps for my sisters and myself. I know he would like that. Everything is so confusing with regulations changing all the time. Japanese aliens still cannot go to work, only the Nisei are allowed to work. As of today, the aliens are allowed to withdraw \$100 per month for living

expenses from their frozen bank accounts. There is quite a line at the bank. No black-out tonight."

Wednesday, December 17th: "Two busloads of alien Japanese left for camps, their whereabouts unknown to us. I watched from the office window where I worked. I think the buses were going to whiz by, past the crowd of women waiting at the corner, when an Immigration Officer dropped his hat. I imagine he dropped it on purpose to make the buses stop, so that the women could have a change to say or wave good-bye to husband or father. Tears filled my eyes as I watched the crowd after the bus left. Most of the women were wiping their eyes. They looked so lonely."

December 31st: "At 12:15 a.m., New Years Eve, three plainclothesmen and two policemen came to our bedroom. They were polite, but as we lay in bed, they stood at the foot of the bed and were so tall and menacing, it left my younger sister, who was 14 years of age at the time, with her teeth chattering and knees knocking. She was that scared. They explained they were going through all the houses looking for radios and whatever. When I went home for lunch, a couple of the men were going through Father's desk drawer. They were reading letters written by Kimio to me. They were particularly interested in letters dated after December 7, 1941."

I am sorry, but I am going to have to close. I have much more but --

CONGRESSMAN LUNGREN: We will take your printed record for our record, but if you could just summarize now.

Everything that you have printed there will be part of the record.

MS. MATSUTSUYU: It is my hope that the arduous task being performed by each member of the Commission will develop into a report of findings to Congress resulting in legislation to protect all citizens of the United States from an order like Executive Order 9066. Reparations should not wipe the slate clean.

Thank you.

CONGRESSMAN LUNGREN: Before we hear from our next panelist, I would just like to announce that simultaneous interpretation of the proceedings in the Japanese language is being made at the lower left portion of the audience, that is to our left.

Now, Dr. Nakahata.

STATEMENT OF DONALD NAKAHATA

DR. NAKAHATA: My name is Donald Tatsuro Nakahata. I am a dentist in private practice and a lecturer in the School of Dentistry, University of California at San Francisco. I am an American citizen and was born in San Francisco in 1929. I was interned during the war in the Tanforan Race Track Assembly Center and in Topaz, Utah from April 1942 until August 1945.

Because I was only 12-years-old at the beginning of the war, from my perspective, the greatest hardship suffered by my family, which included my 84-year-old grandfather, who was an Episcopal priest, two aunts, my 15-year-old sister, and my 54-year-old mother, was the separation of us from my father, Shiro Yasuchika Nakahata, age 55. I would like to relate my father's story.

My father was born on December 26, 1886 in Hirosaki, Japan. He was educated both in Tokyo and in the United States. He arrived in this country in July 1905. After serving as the branch manager of a Japanese language newspaper in Oakland, California and then as a branch manager for an import/export firm in San Diego, California, he turned to farming.

He subsequently managed a large ranch, and from 1917 until 1933, he was the Secretary of the Japanese Farmers Association of Souther California, the General Secretary of the Japanese Celery Growers Association, and of the Japanese Association of the Imperial Valley.

From these positions, he tried to encourage the adoption of American farming and marketing methods for Japanese farmers. In 1937, he suffered a stroke and became partially disabled. At the outbreak of the war, he was the Secretary of the Japanese Associations of San Francisco and San Jose.

On December 7, 1941, my father left home for his office in San Jose for he felt some Association official needed to be present there since the Japanese community would be in turmoil. That day was the last time he ever saw his family again.

He was summarily seized by the FBI when he arrived in San Jose. He was taken into custody and held without charge until his death. With other established leaders of the Japanese community, he was rotated through a series of Justice Department internment camps, Sharpe Park, California; Santa Fe, New Mexico; Camp Livingston, Louisiana; Fort Sill, Oklahoma; Bismarck, North Dakota; and Missoula, Montana, all

in the space of 17 months. From the time he was seized until his death, he was only allowed to communicate with his family by censored mail.

Having suffered a stroke, he was not physically well and his health problems were undoubtedly aggravated by the rigors of the frequent change of camps, the stress of repeated interrogation, and prison camp life. Upon his death, we were notified of his death in the evening of the day he died, after the camp in which we were interned, Topaz, had been secured for the night. We were told that if we did not inform the authorities holding my father's body in that far away camp by the following morning of our wishes, that he would be buried on the spot. It was only through the intervention of the authorities in the camp in which we were held that his body was returned to us so that we could, for ourselves, verify his death.

The effects of the evacuation were devastating to all of us who were caught up in it. To be forced from your way of life, to lose your home and possessions no matter how meager or humble, is shattering enough but to lose a parent as well simply compounds the effects.

I feel my family and I were wrongfully imprisoned -- a situation made worse by the unjust separation of my father from us and by his probably premature death at age 57. Our subsequent adjustment to life outside the camps was made more difficult without the guidance, support, and security provided by a father in an intact family group.

Although the Evacuation Claims Act was intended to make some restitution, my family received nothing, for, having lost financial records as well as possessions, it could not document its losses. I feel this is a legitimate grievance which demands redress.

I am going to depart a little bit from my written statement, but it all boils down, for all of us, to the fact that in 1942, our government failed to make the distinction between Japan and Americans of Japanese ancestry. That is a problem that continues to plague those of us of different hue and hair texture even today. All too often our fellow Americans fail to understand that all Americans need not look alike to be considered equally American.

What is at stake is what we think of ourselves as a nation. We must answer the question: Does the American system really work for all of us? Acting as the collective conscience of the nation, this Commission and the Congress ultimately have to answer that question.

Thank you very much.

CONGRESSMAN LUNGREN: Doctor, if you will make available your entire written statement, we would like to have it for the record, please.

Ms. Funabiki.

STATEMENT OF KIKU HORI FUNABIKI

MS. FUNABIKI: I am Kiku Hori Funabiki, a native of San Francisco.

A few weeks ago I had no intention of testifying. I am a private person. It is not my style to speak before a

group and especially to divulge publicly deep personal feelings I have not shared with my closest associates. It is also intimidating for me to appear before a group who wields so much power over my life.

Since the hearings in Washington, D.C., however, I began to reconsider. Public officials were excusing away the evacuation with phrases such as "honest mass hysteria" and "war brings on unconscionable acts." I could not allow these remarks to go unrefuted. I decided that I had to testify.

In reviewing the history of racism against Japanese in American, my testimony has become a tribute to my deceased father, Sojiro Hori. The memory of his courage ultimately gave me the strength to face the challenge and come forward.

This is the story of one man, a fighter. It is also a story of the Japanese in America and their struggle against racism since their arrival at the turn of the century. Unconstitutional acts committed against them and me, denial of freedoms, abrogation of rights, did not erupt suddenly as a result of honest hysteria following Pearl Harbor. Succeeding generations also were not spared the ravages of racism, but that is another story.

My father, Sojiro Hori, was a gentle man, a man of incredible fortitude. He arrived in the United States in 1901 and lived here until his death 50 years later. His first jobs were menial ones, the only type of work available. In 1906 he started an employment agency which he still operated 45 years later when he was stricken with a fatal disease.

Unlike most Japantown businesses, his agency depended on white clients. He faced harassment daily.

He saved enough to send for a picture bride in 1908. Their first child, a son, died at infancy after a hospital refused him admittance. My parents were told that no Japanese were served there. Devastated by this crushing experience, my mother, pregnant with her third child, took her next son to Japan for my grandmother to raise, for a few years only it was understood. She gave birth to another boy while there and returned alone to America. Circumstances beyond my parents' control prevented the two boys from joining us, their family, which consisted of our parents, two brothers and me.

My father early sensed the consequences of being identified as the Yellow Peril. He constantly so informed the Japanese community. He felt harmonious relations through understanding between his native Japan and his adopted country were necessary if there was to be peace in the Pacific. He even spoke of his concern in his limited English before the Commonwealth Club of Northern California in the 1920's.

With Pearl Harbor, my father's world came crashing down. Soon after, the FBI in one of their ruthless sweeps at dawn routed our family out of bed, searched our house recklessly, then handcuffed my father and led him away. We were not to know where, for how long, or why he was being taken away. He was an alien, yes, but only because the country in which he lived for 40 years, raised a family, and whose community

he served well, forbade him by law from becoming a citizen.

At the moment I watched in wretched helplessness as my father was led away in shackles by three burly Federal agents, I received so deep a wound, it has never healed. Were we so undesirable? Were we so expendable? Was I Japanese? Was I American or wasn't I? My confused teenage mind reeled.

Left behind besides myself were my invalid mother, two brothers and a ruined business. Since our assets were frozen after Pearl Harbor, we barely managed to survive the next few months until our evacuation. I recall the pathetic moment when we assembled to go to our first camp. My bedridden mother was carried from her bed, which had to be left in the house, onto the bus. That was her first outing in two years.

We were not to learn until our arrival at our second detention center that my father had been moved from prison camp to prison camp along with German and Italian prisoners of war. After his fifth move in two years, he was finally released to join us in yet another barbed wire-enclosed compound in the desert of Wyoming.

In December of 1944 we learned our exclusion from the west coast was rescinded and camps were to close within a year. My brothers and I were already on the east coast. With my older brother who came to assist, my father, now 66 years old, and my mother, now a victim of a stroke, returned with trepidation.

War hysteria had not abated; there was a climate of greater and open hostility. Our return was the signal to

unleash the racial hatred that had increased in our absence. After three years of investigations, re-investigations, clearance after clearance, my father faced the harshest test of all, the one imposed by the American public.

The dwelling which my father built 12 years before the war was now in shambles. Our once beautiful three-unit flat was occupied by at least 100 people, Mare Island shipyard workers sleeping in shifts. The bank had not kept its word to rent only to a limited number of respectable tenants. Not one window was intact. Among the piles of trash, rats and fleas abounded. Our possessions, including my father's business records, which had been stored in a church building, were stolen or destroyed.

My parents went to the only shelter available to them, in buildings belonging to the Japanese churches. They lived in a room a fraction of the size of our camp quarters. They did not complain, because the less fortunate ones slept on the bare floors of church social halls. With single-minded perseverance and fortitude, my father challenged a hostile society and encroaching old age and once again began to build his life, his home and the employment agency.

I came west shortly after my older brother returned to his family in New York. My father and I first worked in domestic service. We had no choice. My father was back where he had begun when he got off the boat in 1901. The three of us slept on two army cots. We cooked our meals in a communal kitchen two flights down according to the dietary

rules of the Seventh Day Adventists in whose hostel we lived. We ate in our small room. We lived this way for almost a year until my father's house was vacated.

After three back-breaking years when my father's business began to show a profit, he suffered a massive stroke. Within a year he was up again, dragging his half-paralyzed body to work every day. He continued for two more years until a second stroke claimed his life. He was 72 years old. For a man who had had everything wrenched from him -- his home, his business, his health, his basic human rights, his dignity, even the life of his first child, my father was never cynical. I am not as fortunate as he.

My father's story is not unique; nor is it extraordinary. Each of the tens of thousands of Japanese immigrants suffered. Collectively, their story is a heroic one of an invincible human spirit that survived cruel indignities, injustice and the final humiliation of mass exile behind barbed wire for the crime of being Japanese. Still they persevered.

As I was writing this testimony, enormous pride welled up in me that I was Japanese American. There is a Japanese word, "gambaru," for which there is no English equivalent. It means to fight, to have courage, to persevere. "Gambaru" is what enabled my parents' generation to survive the hardships in a land that did not want them. "Gambaru" is our heritage which is rooted in American, not Japan. "Gambaru" is a legacy which my father and his peers, courageous men and women, left to me and you -- to all of us. This quality is their contribution to America. We shall "gambaru."

It is demeaning to me to have to enumerate and ask reparations for all the things of which I was wrongfully deprived. I unequivocally support monetary restitution.

A conservative estimate of my father's tangible losses alone approaches \$90,000 at today's market. I expect this to be paid in full. As for a fair sum to include damages along with intangible losses, I would have you, the members of the Commission, arrive at a figure based on my father's story. I cannot.

To the Senator from Hawaii who says that the \$25,000 per evacuee is feasible but that three billion dollars collectively is unrealistic, I would respond with a question. When do we stop accommodating others? Ours is a question of justice -- not feasibility or practicality. In a four-page, in-depth report on wasteful spending by the Defense Department from the April 27 issue of the U.S. News and World Report which I have here, I quote: "A minimum estimate of the cost of military waste is put at fifteen billion dollars a year in a study issued by Congressional Republicans. . .".

Beyond the wasteful spending, the President is escalating the overkill stockpile of nuclear warheads. The staggering amount this administration proposes to allocate for military purposes is \$1.5 trillion. That is fifteen hundred billion dollars. Is three billion dollars for unconscionable past wrongs too much?

Finally, for those who would deny the reality of internment, I have an exhibit. The prison uniform worn by

my father, with his serial number on the back. At the risk of being sent to his sixth prison camp, he brought this home as a souvenir for his children. For history's sake, he said. He told me that the trousers were of the same denim. On the seat in white paint were stenciled two large letters, "P W," Prisoner of War.

Thank you.

CONGRESSMAN LUNGREN: Thank you very much for appearing before us.

DR. NAKAHATA: Thank you for showing the compassion to let her finish her story.

SACRAMENTO AREA WITNESSES

CONGRESSMAN LUNGREN: We will now have a series of panels from the Sacramento area. The first panel will speak on the "Impact on Family/Community/Japanese Americans" Carnegie Ouye, Y. Shiimoto, Kiyo Sato-Viacrucis, and Mary Tsukamoto. Before we begin, I would like to tell the panelists if you would make sure that you have the microphone up close to you. There are a lot of people in the room who would like to hear what you have to say.

We will start off with Carnegie Ouye, from Sacramento.

IMPACT ON FAMILY/COMMUNITY/JAPANESE AMERICANS

MR. OUYE: Before I begin, I have a piece of mail for you, Representative Lungren, a mutual friend of mine wrote you a personal letter which you can have later, also a written testimony of my remarks today.

Good Afternoon, Commissioners, my name is Carnegie Ouye.

I live in Sacramento, which was my residence at the time of my incarceration. To further identify myself, my family number is 27509. The rest of the history of my imprisonment is fully covered in my written testimony.

This afternoon, I wish to confine my remarks to two areas: the first is the camp experience on the destruction of the traditional family life style. By this I mean the loss of the father authority and the bread winner status as the head of the family. The second area is the unfairness and the total uselessness of loyalty questions number 27 and 28. Unfair because it caused dissention in families and friends and useless because it didn't prove a thing.

In retrospect these events have had a permanent effect on my life. Regarding the effect on family life, when we lived a normal life back home, the family gathered for dinner, my father at the head of the table, a place of authority and respect. I do not remember too many meals without this arrangement. We talked of many things, mostly of concerns of older members of the family, as I was the youngest. However, in the camps, we ate in a common mess hall; we never sat with parents or family. The traditional time for family gatherings is at mealtime. The very act of not being able to physically be close to one another is a negative factor in a healthy family structure.

The fact that my father was no longer the family provider had a negative influence on his life. I sensed this feeling of inadequacy, a sort of apologetic attitude about himself. In some ways I think that this has had an impact on the manner in which I have raised my own family. Only time will tell.

Regarding Questions 27 and 28, the questions had certain assumed results. If one declared loyalty to the United States, the automatic release from camp and returning to the real world was assumed. If one declared otherwise, the assumption was that they wanted to remain in camp and eventually be expatriated to Japan. Authorities did nothing to dispel these assumptions. One can understand a situation of the head of a household, his livelihood taken away, having to face the possibility of earning a living for his family in some strange city. The temptation to declare a "no," "no" position just to maintain the dependent life style in the camps was very strong indeed. In such cases the issue is survival, not loyalty.

On the other hand, if one declared "yes," "yes," one assumed that one would gain full United States citizenship with a strong possibility of returning home. The only portion of the citizenship that was restored to young men was that we were subject to the military draft.

Forcing people to make such decisions under such superficial circumstances was very insensitive and unfair to the extent of being suspect of ulterior motives.

Now to the crux of these hearings: what is proper and adequate redress? Contrary to testimony given last week by a certain slumbering legislator, a joint resolution of Congress simply will not do it for me. Neither will a public apology by the President. Nor will a declaration of February 19th as a National holiday. Nor will a commemorative stamp.

The form of redress must take the form of the traditional Anglo-Saxon expression of correcting a wrong and that is monetary compensation. As to the amount of the reparations, the Commission, I am sure, can seek and apply parallel decisions as a precedent.

One parting thought I wish to convey, as Chairman for the Committee for Redress and Reparations, I feel it truly regrettable that this forum could not be held in the great Sacramento Valley, the state capitol where legislators toil, whose predecessors after all must be held responsible for some of the acts of 1942. A contingency of over one hundred well-wishers and witnesses from Sacramento, many of them senior citizens are in this auditorium today. This is evidence of the dedication and true commitment of the people of Sacramento to the redress issue.

I certainly hope that the Commissioners will find it in their hearts and the staff in their pocketbooks to pay a visit to Sacramento and meet and hear from the hundreds more back home.

Thank you.

CONGRESSMAN LUNGREN: Thank you very much. Unfortunately, I only have a first initial here, so I don't know whether it is Mr. or Ms. Shiimoto, but Y. Shiimoto from Sacramento.

STATEMENT OF Y. SHIOMOTO

MR. SHIOMOTO: (Entire statement in Japanese.)

INTERPRETER: REV. TAKARABI: I am a Presbyterian minister.
(translation of Mr. Shiimoto's statement)

"The whole incident of forced evacuation was an act of

discrimination. The wholesale evacuation had no regard for individual wishes and ignored individual rights. There was much property loss also. I had a hundred acres of tomatoes. I was able to produce good crops and also young plants. At the time of evacuation, I was not even able to sell even a portion of that.

There were also psychological damages as well. I lived in Block 21. We were forced to relocate to Gila River. My daughter contracted polio there. There was an outbreak of this disease. I know of another person who was crippled for life. My daughter was 22 months and was isolated, and we lived in Camp #1 and the hospital was in Camp #2, and we had to walk to the Camp #2 to see our 22 months old daughter. She was tied to bed, and we could only see her from a small opening at the door. She wanted to see her mother and she cried, but the only thing we could do was watch. She was in isolation for 42 days and luckily she was able to recover most of her functions.

There were many young men volunteered into Army from our block. As far as I knew, three, just from our block, died in battle, but they thought that it was their duty to go to war as a citizen of the United States. Their duty was accomplished; however, how about our duty, parents' duty? We can be silent no more.

I want to say that we suffered much pain. We struggled a lot because of this forced evacuation and our duty is to have

our U.S. Congress admit that the Government has done wrong, made an enormous mistake, and it is our obligation -- it is its obligation, the Government's obligation, to make monetary reparation for many pains and struggles suffered by Japanese Americans.

CONGRESSMAN LUNGREN: Thank you very much.

Before we hear from our next panelist, I have been asked to make the following announcement at the request of the management of the building. For the fire regulations, all exits and stairs must be kept clear, and this does include the four front exits near the platform, so if you are seated on any of those, there are, as I understand it, available seats in here, and we would appreciate it if you would use those. Thank you.

Now, Kiyo Sato-Viacrucis.

STATEMENT OF KIYO SATO-VIACRUCIS

MS. VIACRUCIS: I sent in the written testimony, a 30 minute testimony to you last month, and it was absolutely maddening to try to reduce this to five minutes. I think I will hit about six, if I read rapidly.

I hope this Commission will consider those of us who were afraid to appear. My daughter says, "My friends don't know a thing about the camps; their parents never talk about it." It is too embarrassing to tell one's children that they had suffered these indignities. You are not hearing from the majority who have been traumatized and intimidated.

Writing my teenage experience has been therapy. We have kept these thoughts to ourselves for too long, fearing non-acceptance. I was 18, one of nine children. My brother was serving in the Army. Our friends were picked off the fields by agents, evidence: A dead car battery and a flashlight. Another neighbor, unable to cope, committed suicide.

Three agents searched our house, tore apart a broken radio, searched for wires in the yard. I was paralyzed with fear that Father would walk in. To reduce a lifetime's accumulation to ten bed rolls and 20 carryable pieces, Mother and I worked around the clock. On evacuation morning Father hid inside each bed roll hammer, nails, saw, chisel, bucket, auger, shovel and hoe, jug, role of wire, even a Kool Kan. We had ten bed rolls. A broom he could always make, he said. Then he tied them with plenty of rope and canvas for shelter. He was determined that the family would survive no matter where we went.

I never gave up hope that this whole thing would be declared unconstitutional. When the train started to move, it was shattering to realize that my own country had abandoned me and I cried for hours.

The most difficult adjustment to camp, and this has been said so many times, was the community latrine. I became badly constipated having to sit back to back on two long rows of holes in the boards.

Transferred to Poston, we were driven for miles into the desert in open Army trucks, standing up. It was 120 degree

heat; the dust stayed suspended and still, we hacked and coughed. A sign: Poston Indian Reservation was another great disappointment in history. I lost consciousness for the only time in my life and awoke three hours later in a laundry room amongst rows of motionless people and had the awful feeling that some of them may be dead.

We couldn't eat. We drank gallons of tea which was the only way we could tolerate the alkaline water. Older women sat with cans of water in the community shower and wiped their bodies with wet clothes to conserve water. Frequently the faucets went dry, and I remembered how close we were to the words of a columnist: "Let them be like the skulls of cattle in the desert." The desert did not cool off at night. Many times during the night, we stood in line to splash water on our cots for several good hours of sleep.

A realtor wrote to Father stating that if he did not sell ten acres at \$175 per acre, they would seize the land for wartime use. Having no choice, he sold.

Upon release, I left for Michigan with a small suitcase of campworn clothes and a pair of shoes from Parker to replace the scrap lumber "geta" (clogs) I was wearing.

On campus, twice I was investigated by the FBI, with hours of grueling questioning almost to my breaking point. To stay in school, I worked as a maid in a two story mansion for room and board and \$1 per week. During the summer, I candled eggs.

After my Bachelor's, the Dean recommended that I apply to the top schools of nursing -- Yale, Johns Hopkins, and Case Western Reserve. They wrote: "We cannot have anyone of your ancestry around the patients," and so forth. Yale wrote an apologetic letter only after I had passed all qualifications, including a medical. I tried the Navy and was turned down. Months later I wrote again to the three schools stating that my brother and others were fighting to uphold democratic principles and that I could not understand why institutions in their standing would have such policies. Case Western Reserve accepted me.

Upon graduation, I applied to the Frontier Nursing Service for a job. "The people are not ready to accept foreigners," the director wrote. I asked her to let me try, that the people would never understand unless they were exposed, but to no avail.

My parents decided that any life would be better than camp life for their children, so they went to a sugar beet farm in desolate Northern Colorado. A small shack, windmill, no electricity. Father cut down the few barely alive locust trees to make bunk beds. Once, marooned for two weeks in a snow storm, the nine of us survived on canned foods and "miso" soup made from the high protein, midwest cattle feed, soy beans.

I returned home alone and found our church with evacuee belongings burned to the ground. The farm was stripped of equipment, the vineyard was dead, the windows were boarded,

and to my great dismay, the house was occupied. I checked the barn with hopes that I could live in it while fixing the place, but cattle had been in and out, and there was no way I could sleep and cook there. Several months later, Mother returned by train with five children, with accommodations only the ladies' rest rooms for two nights. When the house was vacated, we found nothing left. A cut-out oil can cooked our meals outside. Internees asked us to take them from the closing camps. A family of ten came to live with us for several years.

My father continued his work on the farm, plowing at.84. Mother died four years ago.

I have been impressed with the strength of the Issei, as compared to the Nisei. The Nisei were subjected to discrimination from the moment of birth, whereas the Issei had had a strong family background deeply rooted in social and spiritual values, with no exposure to racism until adulthood.

Many ask: "Aren't you bitter?" Life would not be productive if one lived with bitterness, but we have submerged the terrible feelings of rejection. Having four children by adoption, I know what the degrees of rejection can do. It is a scar a child must bear a lifetime.

Society has stripped a whole group of people of confidence. We are afraid to speak out. We will try to keep peace at any price. We will not make waves. It makes us uncomfortable to stand out. We want to blend in. We want to be middle America. We are afraid to testify. Society has created its "Quiet

Americans" as the author Hosokawa describes us.

These are the Nisei the Commission must also consider, not the vocal few. Why open up old wounds? This is exactly what needs to be done for healing to take place. Perhaps after 40 years, we can offer an objective assessment to history. From listening to the experiences of the internees, reparations would seem like a logical thing to do.

Very few of us, if any, returned to intact houses. Twenty-five thousand dollars will not buy one third of a house now. By reparations we will have gained an awareness and a sense of historical responsibility. We can choose to sweep it all under the carpet and live in a smelly environment, or talk about it, clear the air, and chart a better course.

You know and I know that it is impossible to be paid for the total losses, but there is one thing we must do. We must acknowledge our mistake, not quibble over semantics to justify the incarceration and go on with the business of living. It will prove the greatness of our democracy.

Thank you.

CONGRESSMAN LUNGREN: Mary Tsukamoto.

STATEMENT OF MARY TSUKAMOTO

MS. TSUKAMOTO: I am Mary Tsukamoto. I am a retired teacher. For the past five years, I have been privileged to be the director of a wonderful, private, cultural school for young children. Their goal was to teach the children, these Americans of Japanese ancestry, to grow up knowing about their roots, about their Japanese American heritage and

to learn to be proud of being Americans of Japanese ancestry.

The task of teaching these children pride and developing self-esteem and good self-image is difficult, trying to teach them about the actual history that had happened to their grandparents and great-grandparents. I have tried very hard to teach them that we must have faith and confidence, that America will be fair. I have tried to tell them that in the last 40 years, the JACL and many people have worked hard and have gained in many ways to make things right, and many laws have been passed to prove that there are more people who care for justice and fair play.

Our redress and reparation endeavor has finally given us our first ray of hope, of clearing the years of secret humiliation and guilt. At long last, I felt this was our chance to model Nisei's confidence, courage and hope in American Democracy that our Sansei and Yonsei and all American needed to see! Today, I am here to speak for them, the children of the future.

These children need to know that America will be fair in the long run, and that their great grandparents really didn't deserve to be put in concentration camps, that they had never been guilty of any crime. For 40 years, invisible in America's history books, we endured this injustice unchallenged. Unless we, who were the victims, cared enough about our America to correct her errors, there would be no one to clean up this sordid episode in our history. And it could be repeated. We needed to be sure every generation could be taught the truth,

that books will be written for the schools to clear the record of our tragic experience. Everywhere people must learn that our government erred, but had the greatness to correct her mistakes, and the educational process moved ahead to pave the way for more freedom, justice and fair play for all its people. That finally the Supreme Court of the land reviewed the case and set the record straight.

This is the reason why I find courage today to come to tell you that 39 years ago, I was a 27 year old mother, a Nisei. The Florin JACL needed an emergency executive secretary. There were 2,500 people living in the Florin community. This was an unusual community -- a strawberry and grape growing rural community. Seventy percent of the people were of Japanese ancestry. We had become a very important strawberry growing center for the country. In this confusing time of evacuation, there were almost 500 families involved.

As a member of the JACL office working with the WCCA, I became completely involved with their lives and their problems. I wish to share with you some of the shocking things that the families had to face. The military decided that Florin, with 2,500 people, needed to be divided into four parts. They decided to use the railroad track and the Florin Road, and we were split up into four groups, and four different camps were our final destination.

We were shocked to find that this was to happen. We had grown together, both as a community, with two churches and schools, and friends and relatives. At midnight, many crossed

the tracks so that they could sign up together and go together. It was a very heartbreaking, first fact that that we had to face. Gradually, the military imposed other regulations and soon we found other very frustrating harassment about the curfew and the travel restrictions, for Sacramento was 9 miles from Florin town. They had to travel 10 to 15 miles to get to their doctors and to the banks and business places in Sacramento. This was ridiculous, when we were moving into a busy strawberry harvest season. April and May was the peak of our strawberry season. Our departure date came at the end of May.

This was important, to have time to bring in their crops. The money that they had borrowed from the stores and the shipping companies was a tremendous burden. They had depended on the crop and the harvest to clear their debts. Each year this had been the pattern of survival through the depression years.

They had struggled hard through the depression to come out of it. Gradually, some of them were beginning to pay off their mortgages, but many people still had debts to pay on their land. This was the community I worked with, and I found many families going through the kind of hardships that would be very difficult to explain, but may I tell about one family to explain to you the kind of deep sorrow and disappointment that came to many, many people. Because these were not Army men or young fellows but families with old people and sick people and little children and young mothers

expecting babies, the exodus was a horrendous ordeal.

As long as I live, I shall feel the sorrow that came to the Kurima family that day I carried the WCCA decision not to allow their precious son Toyoki to evacuate with his family. The social worker assigned to the WCCA said that "no one should be allowed to evacuate with the family if he requires institutional care." I was heartsick to take this sad errand to the family, and poor Mrs. Kurima was working in the strawberry fields hoeing. I knew that she was a woman of indomitable courage. She had come from Hiroshima in her youth, and her life as a farmer's wife in Florin had not been an easy one.

She had five wonderful sons, but the enormous private anguish had been accepted with grace, the tragedy of her eldest first born son. He was now a grown man of 32 but was years ago stricken by an infant disease, and he was trapped forever to remain an undeveloped infant. In the privacy of their farm home, Toyoki was happy, gently and lovingly cared for by his parents and family.

In recent years, he had become totally blind, but he was given infinite care that surrounded him with security and well being. I could hardly tell Mrs. Kurima what needed to be said. "But Toyoki only understands Japanese, he is used to eating Japanese food." The family desperately tried to move out of their own home to someplace in Arizona so they could stay together, but already military orders prevented anyone from freely leaving the zone.

Their privacy and pride violated, they reluctantly consented to abide by the WCCA regulation. Toyoki was taken away from the only home he ever knew, a few days before we were evacuated. Within a month after we had given up our freedom, the terrible news reached us in our stifling hot barrack room at Fresno Assembly Center. "Your son Toyoki died today." That was all that it said, but I felt for dear Mrs. Kurima and her family for this overwhelming sense of loss. I played a part in this shattering outcome and felt part of me had died in inconsolable sorrow.

My anger mounted at the outrageous inconsistencies in dealing with the 110,000 people when I reached the Fresno Assembly Center and saw families from other more fortunate communities that had WCCA people more generous and understanding. These families were happily kept together, sharing this terrible ordeal, caring for their loved ones. Time and time again, however, I felt that the families and people, their lives and their dignity and their privacy were invaded, and I don't know how you could ever figure how it should be paid for, how much that suffering cost.

I just only know that for the future generations, for the rest of America, this is not just a Japanese problem but the whole country's problem. I am proud of this country. This is a good country, but we've got to prove that it is by the results that we bring, and so to you people, distinguished Commissioners, we count on you.

You are like a golden thread. We hope that there would be the kind of result that we are dreaming and hoping for.

Thank you.

CONGRESSMAN LUNGREN: Thank you. And, we thank the panel very much.

Before the next panel comes before us, I would just like to reiterate that we do not like interrupting you when you are talking to remind you of the time schedule. Unfortunately, under certain regulations, we have to vacate this room by a certain time this evening, and we are already about 40 minutes behind. If we continue to fall behind, some of those who have traveled here to speak will be unable to speak. To be fair to all who are listed on the program, I would ask that you try and bear with us that you try and keep your period of speaking to the time given you.

It is no easier for us to interrupt you than to have to deny someone later on today the opportunity to speak because of that.

The next panel will be speaking on Business, Farm and Property Losses, all from Sacramento. Edward Hayashi, Tom Nagasawa, Harold Ouye, and Thelma Tsutsui.

Mr. Oye, will you please start?

BUSINESS/FARM/PROPERTY LOSSES

STATEMENT OF HAROLD OUYE

MR. OUYE: Honorable Commissioners, I came here today just to state my business. I was in the drug business for 40 years up to now, and ten years prior to the evacuation.

My name is Harold Ouye, as I said before; however, when I first heard about Pearl Harbor, I was think about what had the Japanese people come to? And, I was thinking that it might be a great tragedy.

However, when I saw these notices posted by my store, Executive Order 9066, I thought, "Gee, what are we going to do?" You know the propaganda was so much against the Japanese, we had hardly any chance of bucking it, not like we have nowadays. But, at that time, it was a little different, and I thought to myself, "Well, only got about one month to get rid of my store, a little drug store." It was adequate enough to have people to come and get their prescriptions of whatever they wanted, and at that time I called up several of my pharmacist friends and said, "Well, don't you want to buy some of my stock, and maybe you can sell it yourself?" I had people come over, and some said, "Well, no I cannot buy your stock because that's not the kind of stock I need for my area, see." And, another fellow would say, "Well, I would like to buy your stock but I want to buy just the one I want to sell, not what you've got at the cost of half the price of the present wholesale price." Now, say that toothpaste may cost 67 cents, they wanted to pay 37 cents, or whatever it was.

So, that left me hardly anything at all for my stock, so I said, "Well, this is going to be kind of tough." But as we went along, the time was so short that we couldn't even negotiate, so I had to sell some of my stock and one fellow bought the whole thing for -- in fact I just about gave it away.

At the same time, I had the two big cash registers, one typewriter, and I think I had a mimeograph machine, and also I had a soda fountain in there, so I had fountain equipment there too. I couldn't sell that because no one wanted to buy it so I finally got rid of it. Also, I had a car; I had bought a brand new Chevy about six months prior to the evacuation and no one wanted to buy it because -- well, they just didn't want it, I guess. So I sold it back to the original dealer that I bought it from for about a quarter of the price that I paid for it, and I thought: "Boy, that's kind of a mean thing for those guys to do." So, next time when I bought another Chevy -- no, I mean I didn't want to buy a Chevy -- so I bought something else -- so I went to Oldsmobile.

Well, anyway, I would just like to say that finally I got my stocks sold, so I went to Walerga Assembly Center. I stayed there for one month and then I went to Tule Lake, and when I was going there, we went for an overnight train ride. On this train, these people were guarded on each door by one soldier who was armed. Now, what possibly could we do in that kind of a train at night? All the shades were drawn. We couldn't see outside. I wondered where we were going. Of course, we were going north, and that's all I knew.

Well, anyway, when we got to Tule Lake, everything was in confusion. Barracks were half built, and finally -- well, at that time my wife was pregnant, and I was thinking, "What would the hospital give when my baby was to to be born?"

So, anyway, when I went to the hospital, it was pretty adequate, and at the same time, everybody had to find a job at camp, and I wrote to the WRA in San Francisco that I would like to get a job and they said, "When you go to Tule Lake, just go to the head office and ask for the job, whatever you want to do." So, I went to the department there and I was elected head of the pharmacy department and my job was to supply an adequate stock to the people and the right kind of stock, because the Army only had -- the supply was like ferrous sulphate or some kind of laxative, but the people over there didn't want that kind of thing. They wanted a real medicinal thing, real patented medicine.

Our doctors wanted this or that so we had to order it and one thing that we did was give adequate formulas to the babies to be born there. After a while, camp life was kind of routine, like going here every day, doing your job and things like that, and when the loyalty question came up, that really split the family, and at that time everybody was kind of debating whether -- how to answer. But, in my case, I registered "yes," "yes," because I felt that this is the only country I have. What other country would I go to? So, that is what I answered.

After Tule Lake segregation program, my family was sent to Heart Mountain and from there -- I was there for maybe about six months. I worked on the farm there to see what the other people were doing, and finally they said, "There's a pharmacist on our farm; we'd better get him in." So, I worked in the hospital again.

So after that there was a little recruitment program from the International Harvester in Chicago, so about 45 young people signed up and went to Chicago and worked in International Harvester. I became a machinist there and it was a hard job because I was making two little holes in a connecting rod for Farmall tractors. Many of you people know what a Farmall tractor is, that little red one that goes all over the place.

Anyway, that was a hard job because from counting pills to making those rods was kind of -- quite a transition there, you see. But anyway, I endured that part and then finally California was opened up so I went back to California and opened up in January 1945, and I was back in Sacramento in May, and I started looking for a job as a pharmacist in some of the drug stores, but people refused, saying that having a Japanese in their employment would be detrimental to their business. And I even went to the place where I had a paper company which I had the pleasure of doing business with as a wholesaler. They said they wouldn't hire me because the fellow workers wouldn't like it. They didn't want any Japanese around there, like that, you know.

So I finally went to McConnell Field and they asked me -- and even the FBI checked me again and I said the WRA knows all about me, and then FBI checked on me too -- for my honesty, my character, for my work concern. It took me four full weeks to get the job going because before they released me

to work, and what I was doing was called a Junior Bench Worker, and what I did was --

CONGRESSMAN LUNGREN: Mr. Ouye, I hate to interrupt you, but could you please summarize?

MR. OUYE: Okay. Finally, after I got out of there I started my own store, and then what I want to say is I would like to see the Commission establish a monetary amount to the group as a community trust fund, where all the Japanese will benefit from this fund.

I thank you.

CONGRESSMAN LUNGREN: Mr. Nagasawa.

STATEMENT OF TOM NAGASAWA

MR. NAGASAWA: I am Japanese born. Hard to English, but I will try best I can. I came to United States 1915. I had a grocery store, it open 1928 and 1942 May, Army order closing grocery store, see, and we have to close the store. But I had business 13 years and corner store, good business, with 7 people employed, with family, too. Short time order, I lost mostly everything, cars, store equipment like neon signs and fixtures, mostly everything. And, I had a big business continuing 13 years and this WRA closing order is big loss, I lost big money too.

And no future what to do, the spirit I lost. At that time my age was 49 so I cannot open another store, like so many, no capital, just had to living with five children. I could not educate five children through high school, and so I had to buy things for the children, the family, and my wife -- 7 people family.

First I went to Portland temporary assembly center, was a stable, a stable, horses, so smelled. After May, June, getting hot, more smelly and I wanted to get out of these places and went to Tule Lake.

So after 200 men came from Washington, so Tule Camp we thought would be good place but is so strong, so dusty, so bad for nose, so many sick, we had, up our neck, you know, and no human rights, and --

JUDGE MARUTANI: Mr. Nagasawa, how old are you, sir?

MR. NAGASAWA: 85, yes, sir. I should speak Japanese, you know -- English kind of hard on me. One more word. I saw the newspaper -- read the newspaper, Senator Hayakawa say that we ask this money, it is a shame, Senator said. But, I am against him. I am against Senator Hayakawa.

(Due to language difficulties of speaker,
the above statement has been edited.)

CONGRESSMAN LUNGREN: I just want the record to show that he has given me a letter which identifies his business as the East Side Grocer, at 638 East Burnside Street, in Portland, Oregon. Was that the business you had for a number of years?

MR. NAGASAWA: Yes, 13 years I have it.

CONGRESSMAN LUNGREN: And that was the one you couldn't return to after the camp?

MR. NAGASAWA: Well, I open 1928, \$35,000 money, big money. Today not much.

CONGRESSMAN LUNGREN: And just for the record, Mr. Nagasawa handed to me a letter he received from a John Moss

then a member of Congress, congratulating him on his status as a citizen on the United States in July 1974.

MR. NAGASAWA: You are right.

CONGRESSMAN LUNGREN: The other two to be on this panel were Mr. Edward Hayashi and Thelma Tsutsui. Are they here?

Thank you very much for appearing before us.

Room 223 in this building has now been set up with a speaker system for overflow crowds. I understand there will be some more people coming on buses, and rather than having people sitting in the aisles, we have made arrangements for Room 223. It will also be available during the evening session.

Next, we have a panel on the "Impact on a Child, a Yonsei and a Family." Kaoru Shibata, Sacramento, Bob Sato from Sacramento, and George Uyeda. Will they please come forward?

STATEMENT OF KAORU SHIBATA

MR. SHIBATA: My name is Kaoru Shibata, from Sacramento. I am an American by birth and by choice and Japanese by ancestry and with pride. I have written a lot of things down, but we are running behind schedule so I just want to say that hopefully I might represent the Northern California Nisei, under 12 years. That the reason I am up here is because a lot of people say, "How old were you during the war?" And I say, "I was eight years old." They would say, "Oh, you didn't suffer at all?" I said, "What? I didn't suffer at all?" I have been hearing this all my life and I am going to take this opportunity to tell you that as a child of eight I did suffer. I want to represent people under 50, because I will be 48 next month, and we did suffer.

We suffered because we saw our fathers, our mothers, grandmothers, grandfathers, uncles, aunts, brothers and sisters suffer. We suffered right along with them. As a child of eight, nobody listened to us. They didn't explain to us what was happening, why we were there; it was a cloud of mystery.

For years, I've had a lot of those hang-ups. I didn't know what was happening until I started reading a lot of articles that said, "Hey, you did suffer." And I did suffer. And for the record, I just want to say, people under 50, we did suffer. During the Korean War, Nisei, as a group, proved to the Americans again that we were just as good citizens as the 442nd and the MIS and we proved to them and to ourselves, and hopefully to you Commissioners, that we pre-teenagers in 1941 did suffer. As for myself, I will not take less than \$25,000 as penalty to the government for doing what they did to me.

Thank you.

CONGRESSMAN LUNGREN: Bob Sato.

STATEMENT OF BOB SATO

MR. SATO: My name is Robert Sato. I am a fourth generation Japanese American, born in Hawaii. Presently I make my home and work as a community mental health worker in Sacramento.

I would like to state that I am presenting this testimony on behalf of my late grandfather, Mr. Paul Sato, who suddenly died last year.

The story of the internment years was a story that my grandfather knew very well and I am certain, had he lived, my grandfather would have been sitting here instead of me. I can only hope that I do justice to his memory and that the courage and determination that he exhibited during those internment years was not in vain.

My grandfather was born in Hawaii in 1904. He was the second son of a Buddhist minister, who came to California at 17 to continue his college education. He first attended Hastings College in San Francisco, later studied Business Administration at Stanford University.

By the time my grandfather was 35, he was by any standards a successful man. He felt that his success was due in part to the opportunities that this country afforded him. My grandfather often said to my father and later to me: "Where else but in America could a backward kid from Hawaii become so much?" To my grandfather, Horatio Alger was very much alive.

December 7, 1941 was a turning point for my grandfather, as for all Japanese Americans. When my grandfather first heard the early reports of the attack on Pearl Harbor, he was incredulous. At first he thought it was a mistake, or that someone had made a joke, obviously in bad taste. Before long, however, my grandfather realized the sad truth that Japan had taken the first fatal step that would plunge both countries into a costly Pacific war.

At that time, the only reminder my grandfather had of Japan was a picture of Mt. Fujiyama that hung in his living

room, that was given to him by his father to be a constant reminder to him of his Buddhist and spiritual ties to Japan. On that eventful day, however, my father was 15 at the time, remembered seeing his father tear the picture from the wall and in a burst of anger flung the picture into a raging bonfire. It was the first time my father ever saw my grandfather angry.

The atmosphere that followed December 7, 1941, was one filled with rumors and uncertainty. It seemed to my grandfather that everyone had his favorite rumor. Some had heard that the FBI was systematically arresting all the Japanese people and shipping them off to Japan. Others heard that they were to be held as hostages and held as prisoners of war.

Our grandfather, however, still held steadfastly to his belief that as loyal Americans, they had nothing to fear. He tried to convince his friends that these stories were only rumors without substance. My grandfather believed that once the hysteria had died down, the American sense of justice and fairplay would prevail.

However, my grandfather's faith in this country was proven wrong and on May 2, 1942, my grandfather and his family received instructions to report to an assembly center at the Stockton Fairgrounds. It was not until December of 1942 that my grandfather received word that he and his family would be interned at a place called Rohwer, Arkansas.

The trip by train took about six days and five nights. No one could look out at the passing scenery because the

windows in the train were darkened with black paint. Soon after my grandfather's arrival at Rohwer, he was asked by the newly organized War Relocation Agency if he would assist in coordinating the seasonal job program whereby evacuees could leave the camps temporarily for outside employment. Although this meant that he would be away from his family for sometime, my grandfather accepted this assignment.

My grandfather's decision to work with the WRA was not without criticism. Some Japanese Americans were convinced that my grandfather, by working with WRA, had sold out his people.

For my grandparents, the evacuation and the years spent in internment were relatively few, but I know that the effects of those years and the losses that he sustained remained with my grandfather for the rest of his life. When I speak of losses, I am not only referring to the loss of property or personal income, but of losses that are more intangible or difficult to measure with a yardstick.

We can understand compensation when a man loses an automobile. We can compensate him for the loss of his car, but how do we compensate a man, my grandfather, his personal dignity and integrity as a human being as well as his rights as an American citizen? They were taken away. How can we also compensate for the internment of people whose only crime they committed was that they were of Japanese descent? The answer of course is that there is no appropriate compensation for these losses. There is no ultimate price tag that can

be paid to compensate the people for the untold years of personal and mental suffering.

I would like to close and thank the Commission for allowing me to be here today on this historical occasion and for allowing my grandfather's story to be finally told.

Thank you.

CONGRESSMAN LUNGREN: George Uyeda.

STATEMENT OF GEORGE UYEDA

MR. UYEDA: My name is George Uyeda, of Ceres, California. I am an Issei by birth. I came from Japan first class on my mother's lap. I was five months old at the time, and I have been here every since.

I am giving an oral testimony on behalf of our family covering the short period of the evacuation, prior to and during our stay in the Stockton Assembly Center at Stockton, California.

The purpose of this testimony is to show how one person, our mother, experienced the effects of the evacuation during this period. Admittedly, this was an unusual case, but the relocation was full of unusual hurts and tragedies. Also, this is for the record.

We were involved in an unprecedented, un-American mass movement involving persons with as little as 1/16th Japanese blood, two-thirds of whom were native born citizens, which was in violation of the fundamental concept of jurisprudence. At a time, without trial or hearing, when all the courts were functioning freely, when civil government was in full

operation, the Army carried out its mission. At the same time in the territory of Hawaii, 3,000 miles closer to the enemy homeland, and which was under actual enemy attack on December 7, 1941, more than two times as many Americans of Japanese ancestry than on the continental mainland were not subjected to mass confinement.

It should be noted here that according to our Congressional Record, and I quote: "Before, during and since World War II, no resident alien, or American citizen of Japanese background, had been convicted of any espionage or sabotage against the U.S." Subsequently, in 1948, Congress enacted the so-called Japanese American Evacuation Claims Act that provided partial token compensation for some of the property losses suffered as a consequence of that evacuation.

When the last claim was paid in 1965, the compensation averaged ten cents for a dollar lost (at 1941 prices and without interest whatsoever). We had a family farm and were engaged in seed, fruit and vegetable production. We had prepared soil, seeded, fertilized, sprayed, irrigated and nurtured our various crops. For the fruit trees, specialized functions had been performed. Suddenly came evacuation. Our first thoughts were that areas near strategic defense plants would be affected. Then maybe just the coastal areas. But lo and behold, all of California became involved.

We were given approximately a week to get rid of our crops. Equipment had to be sold or left possibly to be stolen later. And, the ranch was rented or almost given away for

nominal rent or taxes. Our economic loss was substantial, to say the least.

The psychological and mental strain was immeasurable. Mother became ill just a few days before evacuation. She needed to go to a hospital, but regulations were in effect that we were not allowed to go there. We had no choice but to send her ahead (after we obtained permission, of course) into the Assembly Center. But this preferential treatment did not alleviate her problem, because the center was grossly unprepared in supplies and medical facilities necessary for a diagnosis. Our doctor just threw up his hands and said: "What can I do for you? I don't have anything to work with."

Faced with the decision of only one alternative, we reluctantly, against her pleading wishes, tearfully sent her to San Joaquin General Hospital. Many thoughts ran through our apprehensive minds. "Will she be taken care of properly? Will she be given the proper medicine at the proper time? Or, would she be neglected because she was Japanese?"

Our suspicions grew when we were denied visitation rights. On December 5, 1942, she passed away. The death certificate said, according to Dr. Faulkner that she had died of a "kidney infection." She was 51 years old. She died a lonely death.

Believe it or not, we were allowed to have her funeral on the outside. She was cremated. Half of her remains are in the United States and half are in Japan.

I do not wish to awaken distasteful memories or arouse negative feelings, but to emphasize by-gone injustices and the mental and physical hurt suffered as a result of war hysteria. The exploding passions of our more numerous fellow citizens has caused us to wonder if it could happen again.

The cost is unmeasureable. How can you put a price on something intangible? As to reparations, I believe those who have preceded me have adequately voiced my views, and so for the interest of time, I shall refrain from restating them.

Thank you.

CONGRESSMAN LUNGREN: For the reporter's sake, we will take a five minute recess.

(Whereupon, a brief recess was taken.)

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JUDGE MARUTANI: If we could all settle down, we have a long agenda, and the time within which to complete it is being shortened. First of all we have a brief statement from Congressman Lungren.

CONGRESSMAN LUNGREN: Thank you, Judge. I just wanted to mention that I have to leave to get the last available plane to my district for a speech tonight, and I very much want to acknowledge and thank Judge Marutani for agreeing to take over as presiding officer for the rest of these hearings.

My absence is not any indication of my lack of concern or interest in this, it is just trying to juggle two schedules at the same time. I thank you, Judge.

JUDGE MARTUANI: Surely.

We have with us a witness who wished to appear earlier but because of time conflicts was unable to be with us, and has taken the time out, nonetheless, to be with us this afternoon. The Honorable Sunne McPeak, member of the Board of Supervisors of Contra Costa.

STATEMENT BY ELECTED OFFICIAL

STATEMENT OF SUNNE MCPEAK

MS. MCPEAK: Mr. Chairman, and members of the Commission. I am here today at the invitation of members of the JACL from my own district. I am here representing the Contra Costa County Board of Supervisors and will give you for the record our resolution commending the work of this Commission and asking that you investigate very thoroughly what in fact happened in that particular chapter of American history.

I want to also add some personal comments, however. It probably is obvious that I am not Japanese American. I am Norwegian American, and my grandfather immigrated from Norway in 1894 and I was born after the war. I grew up in a small community in the San Joaquin Valley, called Livingston. That community has a number of Japanese Americans who have also settled there.

When I was growing up, many of my friends talked about what went on during the war, but in very hushed tones, about their parents having their education and their childhood interrupted. Many of my friends' parents met in the camps. They talked about their parents and grandparents returning back to the farm with, if they were lucky, only the land left and nothing else, and I must say I was concerned and somewhat disturbed by all of that.

Having gone into public life, I have since had the opportunity to work on many occasions with Japanese American constituents in my district. I have been privileged to have the opportunity to introduce for three years running at our Board, a resolution commemorating the Day of Remembrance. I must add that in doing so, I have received some of the most bitter letters and phone calls that I have ever had as a public official. That, too, seems unusual when we are talking about a matter of justice.

I have in my own district a very important cultural center that has existed for 50 years. It was started by Japanese settlers in Contra Costa County. They celebrated

last year the 50th anniversary of the language school and this year the 25th anniversary of a Japanese summer festival. So there is a heritage in my own district and in my own background that I bring to these hearings.

But, perhaps the most recent experience that compels me to join you here today was that I was invited to sit in your position in a simulated Commission hearing to hear testimony of individuals who actually were in the relocation camps, who went through that experience, and as I sat and listened to the testimony, I had to conclude that the injustice was real, the discrimination inexcusable, and the damage irreparable.

Almost 40 years later, you have a very important role in our history, to thoroughly examine what went on, and I think, to conclude that there was no justification, that there must be redress, and I urge you to do that. In doing so, I must add that it is somewhat selfish, because if this country ever goes to war with Norway, I do not want myself or my family subjected to the same kind of injustice.

Now that may seem to be somewhat extraordinary a statement, but would be possible unless you set forward what this country stands for once and for all, which is life, liberty, the pursuit of happiness, and equality of justice for all.

Thank you for your time, and for your endurance.

SENATOR BROOKE: You said you sat as a hearing panelist and took testimony from those who had been incarcerated?

MS. MCPEAK: Correct.

SENATOR BROOKE: And where is that testimony?

MS. MCPEAK: It is being presented to you today. It was simply a simulation of what people would be going through addressing you. They have been presenting the testimony in your hearings here. They were people who were actually scheduled to testify, so it is being given to you in the record.

SENATOR BROOKE: So, then, there are no additional people. They are people we have already heard or will hear?

MS. MCPEAK: That is correct, Senator.

JUDGE MARUTANI: Thank you again.

The next group will speak on "Loyalty and Constitutional Issues." Tim M. Yoshimiya, Sacramento; Henry Taketa, Sacramento; Chiyoji Iwao, San Francisco, and Hiroshi Kashiwagi. Please step forward.

All right, we will start alphabetically. No, it isn't really listed alphabetically this time, I see.

Tim M. Yoshimiya.

LOYALTY AND CONSTITUTIONAL ISSUES

STATEMENT OF TIM YOSHIMIYA

MR. YOSHIMIYA: Honorable Chairman and members of the Commission. I think they have me in the wrong category. I am here to testify for monetary loss that I received when I was evacuated.

My name is Tim M. Yoshimiya. I am from Sacramento, California; born in Mills, Sacramento County which is now known as Rancho Cordova. I have lived in the Sacramento area all my life, which is about 61 years, and I am a male of Japanese descent.

I am presently owner of Jimmie's Express, a local moving and storage company. I was 21 years old when I was evacuated from Davis to Tule Lake, California. Before evacuation, I registered for the draft and was classified 1-A, passing the physical. As soon as the war broke out, I was classified 4-C which is the status of aliens.

I entered Tule Lake Relocation camp May 24, 1942 and lived there for two years, and then I spent one year in Bismarck, North Dakota alien internment camp with German prisoners of war. Then I was transferred to the Santa Fe Alien Internment camp in New Mexico for three months before being released.

I was living in the neutral zone when the Executive Order 9066 was issued. I kept farming until I received the notice of May 1942. For two weeks, I could not cross the highway to get groceries from the city of Davis, which was about 14 miles from where I lived. We had to depend on my neighbors to get food for us.

I grew about 200 acres of tomato and sugar beets. I planted, cultivated and irrigated until two days before evacuation. We trusted in our landlord, he was urging us to take care of the farm until we left. We trusted Mr. Bill Ostrum and Mrs. Patterson, leaving all our cars, farming equipment, trucks, small tools and everything connected with farming operation without any written paper, just a verbal promise, trust and a handshake.

I considered the valuation of farming equipment and anticipated crop profit to be over \$100,000.

Since most of my other testimony in regard to camp life is given to you in written testimony, so I will skip all that.

After returning from camp, I tried to sue Mrs. Patterson and Mr. Ostrum for an accounting of the farm crop I left in their care back in 1942. Since I had nothing in writing, my case was very slim. Before it went to court, the parties died and there was no case. So I lost everything, farm equipment, and the profits from the crop I left behind.

Also another incident that happened: I was farming in Yuba City during the fall of 1955 when it was caught in a flood. Again I got wiped out. All my personal things and farming equipment was lost. I was able to salvage some of the equipment and start over again. And another thing that kind of helped me out was I was one of the prospective jurors in the Federal case involving the attempted shooting of President Ford by Squeaky Fromme in Sacramento. When the Federal Judge asked if we had any grudge against the United States government, I told them about my beef with the government about the mass evacuation of Japanese Americans from California during the war. He said it was sad, but one of those unfortunate incidents that happened during the war hysteria. So when he asked me if I had any grudges against them now, I said "no."

I was excused from the jury duty because a long absence from my business would hurt.

Now, in conclusion, I would like to have the United States Government admit their wrong in putting us in concentration camps, maybe pay us a monetary compensation, which I would like to put into a building fund in memory of our evacuation so that something like this will never happen again. Thank you.

JUDGE MARUTANI: We have with us today one of the eminent lawyers in the Japanese American community, Mr. Henry Taketa.

MR. TAKETA: I didn't know you were talking about me, sir.

JUDGE MARUTANI: I have heard of you for many years.

STATEMENT OF HENRY TAKETA

MR. TAKETA: Thank you very much. Mr. Chairman and gentlemen of the Commission. I am Henry Taketa, as the Chairman indicated, I am an attorney of long-standing. I have practiced general law in Sacramento for 46 years. By age, I would say I am three years over Medi-Care card. You can make your own guess.

I have prepared a rather lengthy statement setting forth my representation, my recollections, my opinion and conclusions, and therefore for the sake of conserving time, and possibly my cousin sitting upon there would knock me off with a bell, I would like to, with the Commission's permission, express my conclusions first.

I would beseech the Commission and its members: (1) To clearly and without compromise or moderation set forth its findings as to facts and circumstances which precipitated and prolonged the military evacuation, detention and exclusion of

Japanese Americans and their alien parents solely because of their Japanese ancestry, pursuant to EO 9066 and Public Law 503.

(2) To point its fingers of accusation openly and without hesitation to all who were guilty of perpetrating this grievous injustice upon innocent and helpless people, whether the accused be the Executive Department personified by the President, the Congress, the military authorities, the Supreme Court and other courts and those in position to mold public opinion in our society.

(3) To let the rest of America know, loudly and clearly for all time of one of the most tragic chapters of our American history to the end that humiliating experiences and irreparable suffering of the Japanese Americans and their alien parents of World War II will never be repeated again.

(4) To recommend a just and equitable remedy befitting the grave injustice perpetrated upon innocent and helpless people solely because of their ancestry.

Now, I will go into a select reading from my material, and first would be on the constitutionality, just a small part of it. As a cloud of hysteria, bigotry and racism was to clear with the passing of time and changing events, one becomes most aware of the fact that our courts at all levels, both state and federal, including the Supreme Court of the United States, were afflicted and beset with waves of prejudice, bias and hostility which swept across the country during World War II against persons of Japanese ancestry.

While the President and Congress were the direct perpetrators of the grievous injustice of evacuation, the Supreme Court was equally guilty and condemnable for the deplorable decisions in sanctioning such injustices and prolonging the tragedies and sufferings of a proud, loyal and innocent people. In this regard, it pathetically -- and when I say it, I am referring to the Supreme Court by its majority -- it pathetically abrogated its power of check and balance and was no longer the court of last resort for the innocent and helpless as the Constitution and its Amendments intended.

While the acts and decisions of the Executive Department and laws of Congress are subject to rescission or amendment, unfortunately and regrettably, the decision of the Supreme Court, however controversial and dissented by a strong minority, will remain unchanged unless superseded and overruled by a subsequent decision based on similar facts and applicable laws.

Perhaps Congress must be moved to pass a public law which will enable the Supreme Court to review its prior decision and render supplementary judgment, if in the opinion of the majority of the justices, the prior decision had culpably violated the rights of the person guaranteed by the Constitution and such violations had resulted in irreparable injury or damage to the victim. The decision found on malice or bias on the part of the Justices should be promptly superseded and not remain as the ruling case law of the land.

Now, on the subject of reparation, I have my own feelings. I am an attorney and the cardinal maximum of our judicial system

is: "For every wrong, there is a remedy." And, it follows that every wrongdoer must answer to his wrongdoing, and the reparation or indemnity is a recognized form of penalty or justice. Remedy must befit the wrong. It is no longer the time in our land that the king or the state can do no wrong. That is an obsolete theory going back to the historical past.

The courts have time and again decreed, and to a lesser extent Congress and the state legislatures and local government have enacted laws and ordinances for the payment of damages, for slander, violation of civil rights, for Constitutional rights, defamation of character, and other forms of wrong.

To exemplify, and I am strictly basing upon my best memory, there were compensations paid to individuals and families who suffered in the Kent State shoot-out. Damages were accorded to those falsely arrested in Washington, D.C. protests. Recently, a sizeable indemnity was awarded to a Hollywood personality for defamation of character. In a recent news release, it would appear that a Presidential Commission is seriously considering compensation of \$1,000 a day for each American held hostage in Iran for 444 days. The Iranian hostages and evacuees were both victims of aggravated wrongs but the similiarity will end there. The hostages were victimized by a foreign power and beyond the control of our own government, whereas the evacuees were the victims of an overt act or acts of racism by the military authorities pursuant to Presidential decree and the act of Congress, and

sanctioned regrettably by the Supreme Court. The compensability for hostages may be found upon nationwide sympathy and compassion, whereas the reparation for the evacuee is dictated by the legal maximum: "For every wrong, there is a remedy."

Now in the form of our procedures, I would like to take a position, which I believe others have also done, and that is that reparations shall be based solely on the wrongful evacuation and deprivation which followed. Reparation shall be monetary. Allocation of monetary reparation shall be perhaps in the same amount to all evacuees including children born during the period of exclusion. They, too, were excluded from returning home. Or, in a varying amount, perhaps based upon age.

The payments should be made to the evacuees first, should the evacuee be living, or if the evacuee be deceased, to his surviving spouse and children in an equitable way. If there is no surviving spouse or children, then perhaps the reparation can be paid into a fund to be managed and administered by a non-profit charitable corporation, to be organized by Japanese Americans in the community from which the deceased evacuee evacuated for the charitable benefit, welfare, well-being, heritage of the Japanese Americans of the community, past, present and in the future.

The amount of the reparation could be -- did you ring the bell for me?

STAFF PERSON: Half a minute.

MR. TAKETA: Okay. I just want to use one paragraph out of my notes on the subject of loyalty, whether you served in the military or not, this is beside the point. I think all of us were loyal to the country of our birth and to the country of our adoption. So, in my comments, may I just read this paragraph in conclusion:

"Although forcibly uprooted and detained and excluded from their homes and communities solely because of their Japanese ancestry under the guise of military necessity, which in fact never did exist, and made literally stateless, and in the face of humiliation, hopelessness, uncertainties and despair, the evacuees accepted with unwaivering determination of purpose, the challenge of the time and by deed, action, industry and many untold sacrifices in the factories, on the farms, in the uniform of the country and as simple law abiding citizens in the relocation centers, gave living proof that Americanism was a matter of mind and heart, never a matter of race or ancestry, and that they were Americans first, last and always."

I want the young people to listen to this: "They were the activists of their time, who in their own quiet and dignified way, and in the face of insurmountable odds, fought their war against bigotry and racism at their worst and earned the respect of their country and fellow man. They took the acid test under the worst conditions and have gained their inherent right to live and work in the community of their own choice."

Let me conclude this paragraph with -- and I am going to address this not only to the Commission but to the congregation behind me -- "I am proud of the Japanese American evacuees of World War II. It has been my privilege to be one of them"

Thank you very much.

JUDGE MARUTANI: The next witness is Chiyoji Iwao, San Francisco.

STATEMENT OF CHIYOJI IWAO

MR. IWAO: Mr. Chairman and members of the honorable Commission. My name is Chiyoji Iwao, better known as George Iwao due to my first grammar school teacher not being able to pronounce my given name. I was born on May 9, 1921 in Suisun, California. I was detained at the Turlock Assembly Center and the Gila River Relocation Center #2.

Of all the indignities, prejudice, unjustified discrimination and racial slurs prior to and during the internment and the so-called assembly center relocation centers, I was appalled by the Selective Service classification of 4-C, enemy alien. That classification was the greatest slap in the face for me. Is it not true that anyone born to a permanent resident alien in the United States is a citizen of the United States of America? I surely would like an explanation for the uncalled for classification of enemy aliens of the Nisei during World War II, imprisonment by the responsible federal agency.

Then to heap on the indignities that shattered our confidence in the U.S. Government and the Constitution, the infamous loyalty questionnaire that was thrown at us by the

U.S. Army personnel. The critical questions were numbers 27 and 28. Question number 27, in essence, read: "Would you serve in the Armed Forces wherever ordered?" I respectfully ask the Commission members at this time: "How would you have answered under the circumstance of internment?" I believe any reasonable and logical person, who has been classified as an enemy alien would have answered in the negative. The classification of 4-C meant that I was a prisoner of war. If the Selective Service sincerely meant the Nisei were in fact enemy aliens, then as prisoners of war, were we obligated to serve in the Army of the United States, who held us prisoners?

Question number 28 in essence read: "Do you foreswear all allegiance to the Emperor of Japan and swear unqualified allegiance to the United States of America?" If I had the dual citizenship, I could have answered in the affirmative with qualifications. Since I had only the United States citizenship prior to internment, how can I honestly foreswear any allegiance to the Emperor of Japan, when I had none to foreswear? Then, having the U.S. citizenship denied by imprisonment and the Selective Service classification of 4-C, could anyone logically swear unqualified allegiance to the United States of American when you were not considered to be a citizen but an enemy alien at that time?

I answered both questions number 27 and 28 in the negative not because of disloyalty but due to the disgusting and shabby treatment given us. A few months after completing the questionnaire, U.S. Army officers appeared at our camp and gave

us an interview to confirm our answers to the questions, and followed up with a question in essence asking: "Are you going to give up or renounce your U.S. citizenship?" to which I promptly replied in the affirmative as a rebellious move.

Some time after the interview, a form letter from the Immigration and Naturalization Service arrived saying if I wanted to renounce my U.S. citizenship, sign the form letter and return it. Well, I kept the Immigration and Naturalization Service waiting.

At this time, through the Commission, I want to ask the federal government agency responsible the following questions: (1) Was a pertinent loyalty questionnaire given to persons of German and Italian ancestry? If not, why? (2) Was the loyalty questionnaire directed to persons of Japanese ancestry only? If so, why? (3) Was the loyalty questionnaire not racially selective and discriminating? If not, why?

I firmly believe the loyalty questionnaire was illegal based on the Constitution as we were taught in school. If so, then apologies should be in order from the responsible federal agencies.

Finally, I was released from the custody of the WRA due to the imminent closing of the detention camps. After getting back to the mainstream of America, my Selective Service classification was changed to 1-A. Then on August 1946, I enlisted in the U.S. Army at Fort Douglas, Utah. Prior to my induction, I was grilled and challenged as to my loyalty because of the negative answers on the loyalty questionnaire.

For someone who had just gotten back to the free society, being grilled and challenged by an Army officer left me psychologically and emotionally unsure of myself. I was denied any citizenship rights and emotionally hurt during the period of wrongful detention by the Federal Government

Therefore, my fellow American citizens of Japanese ancestry, should be compensated for the injustice committed upon us by the Federal Government. A just restitution for the deprivation of our citizenship rights as delineated in the Constitution and also the loss of the wages for the 40 months imprisonment, I demand no less than a modest \$106,466 tax free for those of employable age imprisoned during the duration of World War II.

Thank you.

JUDGE MARTUANI: Hiroshi Kashiwagi.

STATEMENT OF HIROSHI KASHIWAGI

MR. KASHIWAGI: Mr. Chairman and members of the Commission, my name is Hiroshi Kashiwagi. I am a writer, actor and librarian.

I was living in Penryn, California when we were removed to Arboga Assembly Center. I was 19 at the time, two years out of high school, waiting for my younger brother to graduate so that I could resume my education. My father, who had tuberculosis was confined in a sanatorium. He never went to camp and our only contact with him during the four years we were in camp was through correspondence.

I want to emphasize that I was an idealistic, loyal American youth, ready and willing to serve my country when

called upon. I will confine my testimony to the loyalty registration at Tule Lake. Despite the threats from the Administration and the pressures within the camp, I resisted the order to register and as a consequence, I was declared disloyal and incarcerated at Tule Lake Segregation Center, a maximum security prison for the duration of the war.

But, I want to go back to the threats. We were warned that the refusal to register was a violation of the Selective Service Act, a violation of the Espionage Act, and we would face 20 years in prison, a \$10,000 fine or both. At that time the project director, accompanied by Army officers, appeared at key mess halls during lunch to read off the names of draft age men expected to register.

On February 21, 1943, 35 young men in a neighboring block were taken to Alturas County Jail at the point of bayonet. They were apprehended by an Army of soldiers equipped with machine guns, tear gas bombs, and fixed bayonets. I was a witness to the tearful scene of family members parting with their sons and brothers. I was a witness to the capture of American citizens by American soldiers, knowing that my turn was next, and my suitcase was packed and ready.

The resistance to the registration broke down but not without tragic consequences. In our frustration and anger, we turned against each other, and the moderates who urged compliance and who answered "yes" to the questions were treated unjustly and even inhumanely by some, but can you imagine the confusion and the turmoil? What to do?

We had no recourse to counsel. I held out to the end and never registered and was placed in the category of "disloyals" and detained at Tule Lake. Even then I had a good knowledge of the Japanese language, and I could have served my country honorably and well as a linguist, but such thoughts never entered my mind.

I won't review the conditions at Tule Lake Segregation Center except to say that it was a psychologically abnormal, unhealthy place. When the war ended, we were the last to be released. As we returned home, we tried to slip back as unobtrusively as possible. Whenever I was asked where I had been during the war, I always felt "put on the spot." Sometimes I lied and said I "had been back East," trying to hide the fact that I had been at Tule Lake. I always tried to block out that part of my life, but after 35 years, can you imagine my chagrin, my dismay, my frustration, and my anger, when I learned the truth of the registration? When I learned that the War Department had determined that the registration and the answering of the loyalty questions by draft age Nisei were not compulsory, that the threats of severe penalties had been a mistake and unwarranted? Furthermore, these facts were never revealed to us -- never. We had been fooled and I had been detained without cause, and unjustly treated as an outcast. Once again, I had been betrayed by my own government.

All those years, thinking I had done wrong! At least I am thankful for this opportunity to unburden myself. Fortunately, I think I have some time left in my life. I am going to live

it as an American, as a free American, free of my shadowy past. To be an American is a privilege I appreciate. To have been deprived by my own country. Members of the Commission, if you represent America, then take this burden of guilt. It's no longer mine.

As for restitution, I will not accept rhetoric; only legal, tangible, monetary payment will be meaningful apology. The sum of \$25,000 has been mentioned. That is a mere token. Remember no amount can ever repair the damages done to me.

Finally, I say to you. Unburden yourself, America.

Thank you.

SENATOR BROOKE: After that eloquent statement, it is very difficult to ask a very practical question, but I will. Mr. Iwao, how did you arrive at the \$106,000 plus dollars?

MR. IWA0: Sir, going back to 1942, I was imprisoned from late May through December; that was seven months. That would come out to 210 days. When I came back from Japan in 1941, the people in the Terminal Island shipyards, if I remember correctly, were earning 75 center an hour. These were my high school classmates. So at that time I think 75 cents an hour is not too high of a wage. So that came out to \$900 for the remainder of 1942.

Then in 1943, for 82 and a half cents an hour came out to \$1,716, and 1944 at 90 cents an hour, it came out to \$1,872. From January 1945 to September 1945 when I terminated my work to leave the camp, it was \$1,505.

At the six percent interest compounded annually, which the IRS charges at this time, now they charge a little more, but then compounding all these wages for those respective years, I come up with \$56,042 less wages received in the camp, at the rate of \$16 times 40 months, \$640 and the room and board at \$35 a month for 40 months is \$1,400 and that came out to \$5,400.02 -- I mean \$54,002. For the wrongful detention, I will just ask a meager \$5 per day. Okay, that is three years and four months, that comes out to 1,215 days at \$5. That comes out to \$6,075, six percent compounded interest for 37 years. That comes out to \$52,464, coming to a grand total of \$106,466.

SENATOR BROOKE: Thank you. You have most adequately answered my question.

MR. IWA0: Thank you, sir.

JUDGE MARUTANI: All right. Thank you, gentlemen. I would like to alert the court reporters that we can make a switch right after this panel, or would you like to make it now.

COURT REPORTER: It would be more convenient for us to break at the conclusion of the afternoon session, if that is agreeable with you.

JUDGE MARUTANI: All right, fine.

All right, the next group will be on Resettlement Problems, George Matsuoka, Dick Nishi, Mike Umeda, Nellie Sakakihara, and Mitsuo Tanaka.

I assume that a number of you who are on the panel have the schedule, so if you can sort of line yourselves up and

be ready to move as soon as the pending panel moves out. Again I want to remind you we are under a five minute time limit. We are behind. We must vacate this room by a certain time. So, wherever you can just simply summarize would be appreciated, not particularly by the panel, by the Commissioners, but the other witnesses who are yet to testify.

George Matsuoka, Sacramento

RESETTLEMENT PROBLEMS

STATEMENT OF GEORGE MATSUOKA

MR. MATSUOKA: My name is George Matsuoka. In May of 1942, my family -- we were a family of seven -- was evacuated by military edict from our farm home in Stockton and incarcerated behind barbed wires at the Stockton Fair Grounds.

In the fall, we were moved to a concentration camp, newly built at Rohwer, Arkansas. Generally, we made the best of the life in camp. Several weeks before being taken in, I was to witness with a great deal of trepidation my father's forced separation from his farm operation which came at a most inappropriate time for him in terms of his ability to resolve commitments entered into earlier in 1941 and earlier. As a consequence, in a forced sale situation, he was to lose everything and was completely wiped out.

For my father this was a devastating moment. The events of the spring of 1942, for me as a youngster of 20 helping my parents on the farm, was particularly embittering for despite some misgivings as the curfew which was placed on us, I remember urging my family on going ahead fully with

additional expenses for the 1942 farm season, adding to the farm's additional losses.

As I recall, the federal representatives came to assist in the orderly transfer of the farms. But their presence was mostly a farce, for they were interested only in the continuity of the crops needed for the war effort, and they were not concerned with helping us. Their duplicity was evident, for if moving us was truly a military necessity, common decency would have dictated the government in the least should have assured protection to us from the trauma of forced sales resulting in losses, and offered safe storage of our possessions and household belongings.

But, it was soon sadly evident that the plight of the evacuees was not the concern of this government. My educational upbringing had told me about American democracy, its idealisms, its offer of hope, sense of fair play and rule of law. But now clearly, our citizenship wasn't any good; in fact, we were even less than prisoners of war. We were truly a people without a country at that time.

In our plight, no persons, as I remember, in positions of public responsibility, no persons who should have been concerned with the moral fabric of this nation came to our defense. My anguish and indignation was complete and my sense of distrust of our government remained for a long time.

My parents felt that camp was no place for children and left in the summer of 1943 to do farm work in Colorado as sharecroppers. Returning to California in 1946, we faced a

difficult year trying to re-establish farming with tools and equipment having tripled in cost and funds very short, and most of what we had stored was gone. For my parents, it was starting again, so to speak, behind the goal line.

But, they were not deterred by this adversity and kept their dignity and their hopes alive, and both of them became American citizens when that avenue was finally opened. Evacuation claims paid to my parents, the sum of \$1,300, which is about less than 3 percent of their losses based on 1941 dollars.

Now, after nearly 40 years, this nation has come a long way, as a people, to remedy past injustices. It is incumbent on this nation to help right this shameful chapter in American history. It is incumbent upon this Commission to obtain the true story of our betrayal by willful functionaries of government, and recommend to the Congress significant monetary restitution for the violence to our citizenship and to our rights as a free people.

To do less is to diminish the birth right of all people.
Thank you.

JUDGE MARUTANI: Thank you. We will next hear from Dick Nishi, Sacramento.

STATEMENT OF DICK NISHI

MR. NISHI: Mr. Chairman, Honorable members of the Commission, I am Dick Nishi, testifying as a former internee of Gila River concentration camp, Gila River, Arizona.

I am a native Californian of a nine member family, father, mother, five boys and two girls. Our family had an asparagus farm and a strawberry basket manufacturing business in Sacramento County. With the beginning of the war, we not only had to terminate our basket business, but we lost all financial investments in the asparagus farm as well. However, we were forced to continue farming with no financial gain because the Government stated that any neglect on our part would be considered an act of sabotage.

In the spring of 1942, we were taken to the Turlock Assembly Center. We stayed there approximately three months. In July, we were transferred to the Gila River camp. During the trip, our train was sidetracked in Yuma Canyon for approximately 10 to 15 hours so that the American troops in other scheduled trains could get to their destinations on time. We were subjected to bigotry and hate-filled shouts from the American servicemen. Also, while we waited in the desert heat, many of us suffered from diarrhea and heat exhaustion.

At my first opportunity, in March 1943, I left camp to attend school in Milwaukee, Wisconsin. On my way to Milwaukee, I was harassed by MPs checking for my ID number and pass many times. I even got spat upon by some of the passengers on the train. When I arrived in Milwaukee, I discovered that the engineering school had misrepresented themselves and only wanted my money. Then I moved to Chicago,

Illinois and with the help of the American Friends Service Committee, found a job in a box factory. I worked there for three months. Then I tried to enroll in a School of Engineering at the University of Illinois, but when I told them I was an evacuee from camp, they refused my admission. I told them of my WRA clearance, but my protests went unheeded. Finally, I was accepted at the University of Michigan in Ann Arbor, because I listed my Chicago address and did not mention internment.

During the course of regular physical examination at the school, doctors discovered a lesion in my lung which proved to be tubercular. I had no recourse but to return to camp. Further examination there revealed that I had originally developed Valley Fever in the Arizona desert and that led to the tuberculosis. I remained in the camp for the duration of the war.

While still sick in camp, I received Presidential greetings to report to the draft board. I asked the chief medical officer of the camp hospital to send a letter on my behalf certifying my illness. Both the chief medical officer and chief director of the camp said that I should report in person rather than submitting a written letter on my behalf. Therefore, I went to the draft board in Phoenix, Arizona to report to Uncle Sam. I went through the physical examination and was later told that I was foolish to come to the draft board in the first place with a fever.

When the camp closed in the summer of 1945, I was given the usual prison gate money of \$25 plus the bus fare back to

Sacramento, California. For the next 10 months, my father, now 55 years old, and myself managed the resettlement of the other returnees by voluntarily opening the Florin Buddhist Church as a hostel.

One evening while I was working at the hostel, I saw a sudden reddening in the evening sky. My father's basket factory, which was nearby, was engulfed in flames. It burned to the ground. The fire department's explanation was that their fire department equipment was scattered throughout the county, fighting grass fires in several remote areas and they could not help.

These statements raised questions in my mind as to how the fire started and the reasons thereof. As we resettled our previous Caucasian friends were leery of us and reluctant to associate with us since they did not want to be called "Jap lovers."

Executive Order 9066 altered my life considerably. It interrupted my education at the University of California, Berkeley. It caused the abandoning of our home, farm, basket business and it caused my illness. Everything that my family had was either sold for a pittance, left behind or stolen.

If the defeated and smaller nation of West Germany can make reparations for the wrong perpetrated against the Jewish people, our great country, which prides itself on fairness and equality to all people, who won the war in 1945, can consider some form of reparation to the Japanese Americans, commensurate with its stature, its Constitution, and its Bill of Rights.

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In closing, I am proud and thankful that I can speak as an American citizen. I have had the opportunity to tell you my personal story at this public hearing, freely and without fear and recrimination.

Thank you very much.

Mr. Chairman, may I present these, and also these publications of the Cal Aggies, University of California at Davis, as part of the record?

JUDGE MARUTANI: By all means, yes. We will receive both documents, and that invitation extends to all witnesses.

The next witness is Mike Umeda, also from Sacramento.

STATEMENT OF MIKE UMEDA

MR. UMEDA: Mr. Chairman, Members of the Commission, my name is Masao Umeda, my address is 8909 Fruitridge Road, Sacramento, California, near Florin. I was born, raised and lived at this same farm for almost 70 years, except for the period of my evacuation through EO 9066.

Our community had about 300 Japanese families who were growing about 800 carloads of Tokay grapes and 100 to 140 carloads of strawberries to be shipped out of California. Our community had the most Nisei casualty rate by percentage that went to the Army, most of them drafted before the evacuation order. Even our area had segregated elementary school for White and Oriental students.

My family was sent to Fresno Assembly Center in May of 1942, during the peak of my strawberry harvesting. I worked on the farm until the evacuation order and my crop was

harvested by strangers. Our family farm was left in the care of the Florin Food Growers Association and I gave them power of attorney to pay taxes on my property.

In early January 1945, I returned home from relocation camp to stay with a friend at his home. A few days after my return, about 2 a.m., the house across the street was on fire. This house belonged to another Japanese family who were planning to return. Today we have about 10 percent of the Japanese American families who have returned to the Florin area.

I recommend that each individual evacuee should be given redress since we all suffered some way.

Thank you.

JUDGE MARUTANI: Thank you. The next witness is Nellei Sakakihara. Or, is that Nellie?

MS. SAKAKIHARA: That is spelled incorrectly, it should be "ie."

JUDGE MARUTANI: I thought perhaps that was the case.

Thank you. Nellie Sakakihara.

STATEMENT OF NELLIE SAKAKIHARA

MS. SAKAKIHARA: Honorable Chairman, members of the Commission. The testimony I am presenting today is my personal experience and my parents' during pre- and post-evacuation days and during my incarceration at Manzanar War Relocation Center.

The past three weeks I have been trying to remember or reminisce the events which occurred in our lives almost 40

years ago. I believe in my life, through the help of God, I have tried to forgive and forget the unpleasant past, dreams and hope about tomorrow and live our very best today. But, the traumatic experience I went through as a young 22 year old unfolded before me as I pondered on those thoughts and recollections.

I was in church that December 7, 1941, when we heard that our parents' country had attacked Pearl Harbor. I was shocked, very upset and depressed about it. At that time, one of my sisters and I were employed as clerks at the Department of Motor Vehicles in Sacramento. The next day at work, the atmosphere was terrible. To top it off, one of my best friends completely ignored me. That was one of my loneliest days which has psychologically affected me for a long time.

My sister and I, aspiring to earn a college degree, were attending night classes at Sacramento City College. The 7 p.m. curfew was ordered. Consequently, our college endeavor was cut short.

In March of 1942 when Executive Order 9066 was issued to leave for relocation centers, I was asked to sign a resignation paper from state service. I felt helpless, but there was no other alternative for me, so reluctantly, I put my signature on it.

Many residents of Florin, including my parents, were strawberry and grape farmers. On May 28, 1942, at the height of strawberry season, we had to leave our beloved farm and home for Manzanar Relocation Center. Families were assigned

numbers. Our family number was 21982, and today I can just snap that number, 21982, easily. Our very kind and helpful Italian neighbor loaded us all in a big side-covered truck and took us to the train station. We chugged along to Mojave with all the train window shades down. Next day at mid-noon, we arrived at our destination, the place I called my home for the next two and one-half years.

Although we were the last few contingents to arrive, the center was not ready. It was dusty and dirty, and the barracks floors had wide spaces in between them so at night we had to flip our beddings to make sure there were no scorpions or spiders. We had that experience many nights. In the mornings we would shake our socks and shoes and clothing, then put them on.

In my moment of disillusionment and despair, I asked myself: "Why am I here behind barbed wire fence? I was born here and America is my only country, which I dearly love." I felt as if I were a "woman without a country." It reminded me of Nathan Hale, man without a country, whom we studied in our history classes.

My father worked in the mess hall, mother at a children's home, and all of us worked in offices and we were paid the sum of \$12 to \$16 a month. My parents were making mortgage payments on the property we left in Florin. The income we earned was so minimal we could not keep up the payment. Consequently, it was foreclosure or sell it. Because my family had hoped to return once again to the place where we --

seven of us children grew up, lived our lives -- this decision was a painful and trying experience. Our parents decided to sell the 25 acres for a total price of \$4,500 to our Italian neighbor.

My brother was drafted in the service and two of us left for Washington, D.C., and my parents went to Denver, Colorado; mother worked as a housekeeper and father as a janitor, and they lived in a tiny apartment.

My parents were remarkable people. My dad was an optimist. He would say: "We thank God that we have health and a wonderful family. We will start again." To get away from the bitter Denver, my brother and my parents and I from Washington, D.C. returned to the Florin area. I came back to get married to my former neighbor, Harry.

My husband's family returned from their camp and he from Idaho, where he was farming, and the family that lived in the house had chickens and they had to fumigate and renovate the whole place. They started to raise strawberries and grapes again. My father at age 64 and mother at 53 had to start to their lives all over again. From our neighbor's little one room shed, they moved to the Japanese Methodist Church hall basement, where several other families were living. Again it was a community sharing bath house, kitchen and so forth.

Since I lived fairly close to them, I used to see mother pack lunches and I could just picture both of them coming home, all dirty and tired after a full day's labor and picking strawberries for someone else. They also worked from early

morning until late at night in a hops ranch to make a meager living.

The ironic situation was that the 25 acres which they had sold for a total amount of \$4,500 while incarcerated in the relocation center was, in 1946, three years later, worth \$3,500 an acre. I feel that that is injustice. St. Paul's Catholic Church presently occupies the 15 acres on Florin Road and Gardner Avenue, where we used to raise strawberries. Golf Green Mobile Home Estates occupies part of the 10 acres across from the Catholic church, where we had lived and raised grapes, but the amazing thing mother said, "I guess God needed our land more than we did, because the Catholic Church is here."

After my sisters, who were scattered all over the States, came home, they bought a two bedroom house on Florin Road, where my dad and mother lived for a while. My dad is deceased now and my mother just celebrated her 92nd birthday on July 25th, but she is in a convalescent home. I have wanted to ask her so many question, but she is not able to do that now. She knows us, but that's about it.

In 1946, I married my husband, Harry, and we had to live with the family for six or seven months because they needed his help, and then he went to work at the Lux Market and while I worked for the federal government again. And after my marriage of 29 and one-half years, my husband died of cancer six years ago. But today, we have a lovely family of four boys and three daughters-in-law and a dear three-year old grandson.

So, I feel that all those who were interned should be carefully considered and be allotted some monetary contribution -- compensation.

Thank you for giving me this opportunity to tell my part for history.

JUDGE MARUTANI: Thank you. The fifth witness in this panel is Mitsuo Tanaka, also from Sacramento.

STATEMENT OF MITSUO TANAKA

MR. TANAKA: Mr. Chairman, Honorable Commissioners. My name is Mitsuo Tanaka. I was born in the vicinity of Los Angeles and raised in Sacramento. In Sacramento, I was working as a theater projectionist, which was a pretty comfortable job, pretty good paying. When the war started, there was a curfew and our theater was open in the evening, and so they couldn't use me any more so after the start of war until the evacuation, I didn't have a job. No place to look for a job either. They wouldn't hire you no more.

So I asked the WRA and they said I could go to camp like everyone else. So May 8, 1942, I went to camp, and my son -- that was the third baby, born on April 16, 1942, was still in a midwife's home. I couldn't take this son and my wife, so I left them behind and went to the camp -- just ran out of money.

Then later, my wife joined us and I was transferred to Tule Lake and there we had a questionnaire, and I guess I answered right or wrong, I don't know, 27 and 28, and later segregated and sent us to Colorado camp, Amache, and from there on October 8, 1945, I went to Chicago. I left my

struggled through, miserable, so I would like to recommend to the Commissioners that this kind of thing will never happen again, and that's about it.

Thank you very much.

JUDGE MARUTANI: Thank you very much. We will receive those documents if you will leave them with the staff.

We will move directly to the next panel on Economic Impact: Fuki O. Abe, Tatsu Hori, William Kika and Albert Y. Nakai.

Again, I wish to remind each panel, we are limited in time. I am continually mindful of the witnesses who will be appearing last, and I must try to reserve some time for them, so please bear with me if I appear a little bit stringent on time.

We will start with Fuki O. Abe, of El Cerrito.

ECONOMIC IMPACT

STATEMENT OF FUKI ABE

MS. ABE: Mr. Chairman, members of the Commission.

JUDGE MARUTANI: Would the audience please settle down because it is important that we hear this testimony. I know you all came here to hear it.

MS. ABE: I am going to try to summarize my statement and make it very short.

JUDGE MARUTANI: Thank you.

MS. ABE: My name is Fuki Abe. I am a beauty operator living in El Cerrito, California. Thank you for the opportunity you have given me to testify on redress.

family behind and went to Chicago. In Chicago there was no job, no radio job, or radio repair job in the paper ad, so I called in and they said, "Yes, we can use you. Come right away." So, I got out there and they looked at me and said, "Oh, that job is all filled up."

So these kinds of things were going on, so I was working at the laundry for a while and I couldn't find any other jobs, so a friend of mine and I went to Idaho, picking potatoes out there. That didn't go very far either. So we went back to Amache and we stayed there until October 8, 1945, when we came to Sacramento.

No place to stay, so we stayed in the Buddhist Church out there. The whole big family was there, from there we started looking for rooming house, things like that, an apartment. They had a vacant apartment, but as soon as they looked at us, they said, "No, there is no room."

This kind of thing went on so we stayed there for two or three months. Finally we moved into a one room rooming house with the three children, and in the meantime, job was the problem so I used to go picking tomatoes and in the winter time I pruned trees. Finally I found a job at the Mexican theater, running the machine there. About three of four years I worked there, then finally they opened up a job at McClellan Air Force Base. So I applied and I had the radio repair job there.

Since then I have done pretty good, saved a little money and bought a house, and moved into the house. That was around 1955, 1956. After we came back, five or six years, we

In 1941, we were living in Fresno, California on a 20 acre vegetable farm. I was 23 years old when evacuation came in 1942 in May. We were taken into the Fresno Assembly Center. Six months later we were ordered to relocate to Jerome, Arkansas. We traveled five days nonstop in an old train packed in like cattle.

My father slept very little because he had to give up his space for his children. We reached our destination on the 26th of October. Ten days later, my father died of a heart attack. There were no facilities in the make-shift hospital to save his life.

After my father died, I had to leave my grief stricken family to join my fiancée, Shiro Abe, in Amache, Colorado. I was very sad when I was notified that my two brothers were drafted into the Army. Brother Saburo served with the 442nd in Italy. In August of 1944, we relocated to Chicago, Illinois. Because Shiro was a Japanese internee, jobs were impossible to find. He was a University of California graduate in electrical engineering. He put in his application all over and was told he would be contacted but no one contacted him. Finally, he was hired by a small company as a draftsman through the help of a Japanese engineering friend.

After struggling for 10 years with hay fever in Chicago, we returned to the Bay Area without a job. We lived with his sister in San Francisco until he found a job with Beckman Instruments in Richmond. Four years later, he was laid off. Shiro was then unable to find an engineering job nearby, so he

was forced to commute 100 miles per day to Palo Alto where he worked in the Space and Missiles Division of Lockheed Aircraft as a design engineer.

Shiro passed away at the age of 44, on August 7, 1962. His autopsy did not determine the cause of his death. I supported our two daughters, 10 and 14 years.

My husband's evacuation losses were heavy. He had 237 acres of land, over 100 acres were planted in barley which is worth more than \$4,000 in crops. He sold the 237 acres for \$20,000. In 1944, the purchaser could not make the payments, so Shiro sustained an additional loss at this time of \$4,600. He spent more than \$800 in lawyer's and agent's fees. He had to take a big loss on his personal belongings and farm equipment. He was forced to sell his 1941 Chevrolet for a loss of \$700.

The blow and shock of evacuation for both myself and family cannot be truly compensated with money. A million dollars would not be sufficient.

Thank you.

JUDGE MARUTANI: We will next hear from Tatsu Hori, Los Altos.

STATEMENT OF TATSU HORI

MR. HORI: My name is Tatsu Hori. If you would allow me to record myself, I would like to hear what I sound like under fire.

JUDGE MARUTANI: Sure.

MR. HORI: In giving my testimony, I refer to a statement in the book Years of Infamy with all due respect to its author,

astute author, Michi Weglyn. It is a statement that reads:
"Dispersal of Japanese Americans from camp opened up opportunities that would not have been possible on the west coast."
Possibly, but at what price?

I have experienced job discrimination in my lifetime, but none so flagrant as I did when I tried to resettle in New York after my clearance from camp.

Now, a slight background. I graduated from the University of California just before the war in engineering. I was offered a job by a Japanese company in New York City since it was virtually impossible to find an engineering job locally. I worked for a little over a year and the company was forced to close in late 1941, just prior to the war. I returned immediately to San Francisco. The war started shortly after that. My father was taken away by the FBI along with other men active in the community, reason unknown.

The evacuation was announced. Being the eldest, I took care of disposing of the property and what was left of my father's business, and arranged for transporting my invalid mother and my brother and sisters. My brother and sisters were not invalids.

After our last move to the detention camp, I began the process for release and relocating to New York City since I had settled there once before. On the way to New York City, I stopped at Camp Livingston, Louisiana, which was a PW camp, and visited my father, Sojiro Horii, he was the one that wore that jacket that my dear sister showed you just a while

ago. It is hardly the type of jeans that an attractive TV actress would show, but he was the one that I visited.

It was really a prisoner of war camp. The fences were 15 feet high, I would say, but getting back, when I went to New York City, at least I thought that the teeming metropolis would provide anonymity for me. I couldn't have been more wrong. When it came to job hunting, I seemed to be branded the enemy. I was confident of my credentials, but for me there was no position open, yet work for engineers went begging at that time.

All of the interviewers seemed to take the same stand, and they seemed to establish their own standard, abusing their positions of authority. Already, they had established deep-seated prejudice, and in one case, I was simply asked to leave immediately or they would call the authorities whoever they would be.

I worked at menial jobs, anything to subsist. In the evenings, I compiled lists of companies in the New York Times ads for possible interviews. I went from Long Island to New Jersey and visited many companies. After persevering, I obtained a job which I handled very well, I thought, and this was not to last long.

One day, a member of the War Department appeared and demanded I submit to questioning. It turned out to be an out and out harassment, as this mad man fired irrational accusations at me. I still remember being asked if I knew of the Black Dragon Society, and when I answered in the negative,

he screamed at me and said: "No one could be a Jap and not hear of the Black Dragon Society." I will never forget the ring on his finger. It had the initial HB on it. I fully expected to be fired on the spot, but instead I seemed to be given time to sweat out my fate.

Two weeks later, an Army captain appeared and this time there were no questions. He came for the express purpose of escorting me out of the company, and I had to go back to a non-defense job. I spent the next few weeks directing my rage and frustration at preparing an appeal, gathering testimony from my friends and colleagues. To my surprise, I was granted a hearing in the War Department in Washington, D.C.

I took a train to Washington. I was stunned at the format. Six or seven officers -- majors and colonels -- representing the Army, Navy and Marine Corps sat in a row of chairs, similar to this, no blue curtain or anything, and I was sitting all alone in a chair. No table before me. Only a spotlight above me was missing.

For a moment I felt important that they should have gone to such trouble, but more than anything, I felt intimidated at being so outnumbered and outranked. The questioners were not as vindictive as my earlier examiners. It was a grueling examination. These were in-depth questions to investigate whether I could have engaged in sabotage or become a saboteur. After all this, I was free to seek employment as an engineer but to restrict myself only to non-defense work.

It will just take a few seconds. This whole thing was a

waste of time. It was only abusive tactics. I had already undergone intensive investigation by the War Relocation Authority before my clearance from detention camp. I finally had to settle for a teaching job in upstate New York, and not even the anonymity provided refuge for the Japanese.

As for redress and reparation, I support the monetary restitution to individuals and for a community fund as the only legal and tangible remedy. I speak for myself in presenting this testimony. Certainly the dollar amount should be greater than \$25,000 for damages. As to the exact amount, I shall consult Mr. Chiyoji Iwao, who just testified, for an accurate computation. I am sure the Honorable Mr. Brooke would be satisfied with that.

I am certain that many other capable men and women were also denied the right to offer their talents.

Thank you very much for allowing me to bring this to you.

JUDGE MARUTANI: We will next hear from William Kika, San Francisco.

STATEMENT OF WILLIAM KIKA

MR. KIKA: Members of the panel, my name is William Kika. I am a resident of San Francisco and I am 61 years old. I am here to testify about the effects of Executive Order 9066 on my life, and relate my feelings on redress and reparation.

I want to thank the Commission for affording me this chance. I resided in Tacoma, Washington at the time of the signing of Executive Order 9066. I was working as a meat cutter, in due time I would have had the opportunity to

become a partner as the owner was planning to retire and his son and I would run the business.

However, with the execution of 9066, he had to sell the business, denying me the opportunity of becoming an owner in the market. From Tacoma, I went to Pinedale Assembly Center in Fresno, and then to Tule Lake for about a year. While at Tule Lake, my financial status was in a desperate state, so when I was asked to go to Montana to work in a sugar beet field, with a chance to leave camp, so five of us left for Montana. After the season was over, I stayed and worked on the Great Northern Railway, as a section hand, living in the box cars.

I was able to obtain an indefinite leave from Tule Lake -- then only after promising to go east and never return to the west. I went to Minneapolis, Minnesota, where I worked at various jobs, at the same time going to school to learn the art of chick sexing. I did this for many years travelling around the country just living at the poverty level. This is true today, that I still have to work hard to stay at the poverty level.

On the issue of redress and reparation, I feel that a minimum of \$25,000 should be awarded tax free to each individual affected by Executive Order 9066. Although no monetary amount can make up for the loss of opportunity and hardships we had to endure because of 9066, I feel that this would prove that the United States Government is sincere in trying to make amends for its behavior against the Japanese Americans in 1942.

I come to you today to share with you how Executive

Order 9066 affected me. I do this in hope that you will recommend to the Congress a minimum of \$25,000 tax free be granted each Japanese American affected by the Order, and secondly that you recommend to Congress that definite steps be taken to insure that this will never again happen to anybody in this United States of America.

Thank you.

JUDGE MARUTANI: Thank you. The fourth witness is Albert Y. Nakai, from Palo Alto.

STATEMENT OF ALBERT NAKAI

MR. NAKAI: My name is Albert Nakai. I was 23 at the time and I had brothers and sisters that ranged from 23 down to 4 years old. And, being the oldest in the family, the head of the household, when the evacuation came along, I had to take care of the business of winding up our legal ends, and we had to sell our trucks and equipment. I was a farmer, with my father, and we got a small amount of money, but that money that we had received I wanted to put it into stocks while we were in the camp, but my Dad said "No, put in government bonds. That is where the security is."

Finally we went into camp. First we went to an assembly center, then we went to Poston, where it was really hot. The Army came in with this loyalty question and I think you already know what that is. Well, I am one of those that said "no," "no," on them, one of the "no," "no" boys, and it is not that I was proud about it, it was just that our legal rights were violated and I wanted to fight back.

However, I didn't want to take this sitting down. I was really angry. It just got me so damned mad. Whatever we do, there was no help from outside, and it seems to me that we are a race that doesn't count. So, therefore, this was one of the reasons for the "no," "no" answers.

And, also, I say: "What guarantee do you give me if I join the Army, for my parents who will be left in the camp?" I couldn't see that going to the war and seeing that my father and mother and brothers and sisters all in camp, with no future, nothing to really give you the satisfaction that somebody was taking care of my family while I was fighting for my country.

So these people who asked me, why did you sign "no," "no," I said, "Can you give me a better answer?" They didn't give me any answer and also about three weeks before the Army came through and I received a notice from my draft board classifying me from 3-C as being a dependent to 4-C classified as friendly enemy alien. Now, I don't see how you can get that "friendly" stuff. So there, that was another thing that really upset me and I figured, well, this is something that has to be fought, through the court or through some personal means to make this right. And some people will probably say, "How come it took you 39 years to come up with this redress and reparation?" And I say, "Well, my feeling is that it takes a lot of money to fight the Government or fight the courts."

Therefore, I feel that what we have to do first is to make a living and make a decent living, and then go from there. And as far as my final question of reparations is, I am going to read it here. The question of reparations came up for the evacuation for the payment of the wrong that the U.S. Government has done for the U.S. citizens of Japanese ancestry. My price will be one million dollars for my family who was put in camp. This amount will help to ease the pain, hardship and humiliation of being put in camp under guard -- barbed wire fence and guardhouses in the concentration camp.

Also, if you talk in terms of the money, the price tag will be high enough that it hurts. The people who made or make the decision to violate anybody's Constitutional rights, they will think twice before they make the decision. During the war, we didn't have any political clout to fight back. We didn't have strong backing of the other ethnic group. You may ask why didn't we start this redress earlier? Like I said, it took us 39 years to get this far, and to lose four years of freedom and money can't really compensate for what we had lost. Now approaching senior citizen, still we are going to be needing help.

Thank you very much.

JUDGE MARUTANI: Thank you.

SENATOR BROOKE: Mr. Nakai, I am not going to ask you the basis of your one million dollars, because you might tell me; but if you have it, put in the record. We would like to have your basis.

MR. NAKAI: Well, it is just like when you sue somebody for punitive damages, there is always a million dollars.

JUDGE MARUTANI: The next panel will be on "Impact on Sansei/Nisei/Family," David Kakishiba, Richard Katsuda, Karen Umemoto, Thomas Nishida, June Hibino, and Rai Okamoto.

That is six, and again I do want to remind you, this panel as well, we have witnesses who will be appearing late, and we have got to try to save them some time.

All right, we will start with David Kakishiba.

IMPACT ON SANSEI/NISEI/FAMILY

STATEMENT OF DAVID KAKISHIBA

MR. KAKISHIBA: To members of the Commission, I believe there was an error in my name, it is David Kakishiba.

JUDGE MARUTANI: For the stenographer, would you spell that?

MR. KAKISHIBA: K-A-K-I-S-H-I-B-A.

JUDGE MARUTANI: Thank you.

MR. KAKISHIBA: Once again, my name is David Kakishiba, and I am a 21 year old third generation Japanese American. I was born and raised in the south side of Sacramento, California, and for the past four years, I have been residing in the City of Berkeley.

Now, at the request of a friend of mine, and my mom thought it was a good idea, and she told me to pay my respects to the Issei sitting in this room. I would like to say a few words in Japanese before I go on, if that would be okay with the Commission.

JUDGE MARUTANI: Yes, but that will be counted as part of your time.

MR. KAKISHIBA: Sure, no problem. Translated from Japanese for Kakishiba. I am Junji Kakishiba. I am a sansei. My grandparents and my father were placed in a camp in Granda, Colorado during World War II. My father was a Kibei Nisei. My mother lived in Minabe-cho, Wakayama-ken in Japan at that time. She was attending elementary school and made to work in an aircraft company. I cannot speak Japanese so please allow me to testify in English. This afternoon, I want to touch on two major points, regarding the concentration camp and its impact on the general development, the psychological, political development of Sansei and other succeeding generations of Japanese Americans.

The first point I would like to touch on is the fact that I think people need to be clear about the fact that when we talk about the concentration camps, the entire experience, we've got to understand that it was in fact the United States Government that rounded up, locked up, and harassed, not only individual families, not only individuals, but in fact the entire Japanese community.

This was done not because it was a military necessity, nor because Japanese Americans had committed acts of espionage or sabotage. The entire camp experience was in fact a concrete manifestation of the kinds of racist mentality that was popularized by the media, different government officials, businessmen, farmers and other racist institutions and individuals. The incarceration of Japanese American in the camps marked a new high in the Government's track record of

morally and politically degenerate acts. We haven't seen justice yet.

The second point I would like to make is the fact that the camp experience has resulted in the loss of identity, dignity and self respect for the entire Japanese American community. This loss is particularly felt among Sansei and younger Yonsei. Now how is all this manifested?

I think a lot of Americans know about the camp experience, but their perspective is a little bit different from where I am coming from, but at any rate, when I was growing up, this is how I learned about the camp experience. When I was in kindergarten and during nap time in the afternoon, a kid next to me grabbed me when I was trying to sleep. He grabbed me and twisted my arm, and I said, "What are you twisting my arm for?" And he said mainly, because I had slanted eyes. In first grade, I had to be sent home from recess because I didn't know how to skip. I knew how to run, I knew how to walk, but I couldn't skip, but what my first grade teacher said, while she was attaching a note to my chest, you know, she could understand why Japs didn't teach their kids to learn how to skip. In the 6th grade, my school teacher, Mrs. Williams, who happens to be a stone cold cracker from the South, actually yelled at one of my classmates during a geography lesson about Latin America. She yelled at him because he didn't know why the United States started importing more tin from Bolivia as opposed to Malaysia, and the reason why was because Japan had occupied Malaysia during World War II. So, you know, my friend didn't know what was

going on because he didn't read the lesson or whatever. So she just jumped up and yelled, "Don't you know what the Japs did during World War II. Don't you know what the Japs did during Pearl Harbor?"

And, then other times, my friends would get scolded by their parents when they would be asking about, you know, what they did in camp, you know that kind of camp they were talking about during family gatherings. They didn't know it was a concentration camp; they didn't know it was actually a prison, they thought it was sort of summer day camp.

At any rate, just imagine what these kinds of things do to young children as they are growing up. Just imagine the kinds of things myself and a number of my other friends had to go through in terms of just dealing with this kind of situation.

It is just like if I took any one of your sons or daughters and beat them up, maybe once or twice a week during school; then you begin to see a psychological change in the child's behavior. Exactly what those kinds of experiences do is to break down our sense of identity, our sense of respect and our sense of pride, as being a Japanese American.

We start to get upset when our parents start speaking in Japanese in the department stores too loudly. We begin to hide the fact that our parents and grandparents are in fact fresh off the boat. We begin to pronounce our names like other people do, like our school teachers do, like call me Kashashaba and that kind of stuff. We begin to start eating corned beef when we really want some sashimi. We start not

caring for our family responsibilities and begin to consistently consume hard drugs, start fights at local dances and start ripping our people off.

We begin to cower in front of White people, begin to study hard, and keep quiet and follow the cues of White people. And, we always try to tolerate racial slurs at school or in the workplace. In other words, you know, we begin to hate ourselves, but of course, the situation is changing, at least for myself and for a number of my friends.

As we grow older, we begin to redirect our shame or our anger, not at our parents, not at ourselves, but in fact the United States Government. But the key question becomes, okay: We are getting over this, myself and my friends and some other people I know. We are all getting over. But what about some of the younger and older brothers and sisters who are still internalizing that kind of shame, still internalizing that kind of guilt? And then again, what about what I was speaking of before, what about the material losses suffered with our families? What about the people who died in camp? What about those people who have died since?

Now, a number of people today throughout the whole Commission process have offered a number of different kinds of proposals and these different kinds of proposals have included a direct monetary compensation, you know \$25,000, \$50,000, a million dollars. That is one. Another kind of reparation is in the formation of community trust fund, for the United States Government to allocate money, to make the story better known in the public school system.

There have been proposals to overturn the legal basis for such racist acts as the camp experience, and then there are the proposals for not only ourselves, but the Government to support other people's demands for reparations, such as the Afro-Americans and the native Americans and the Chicanos.

And, I think all these things are pretty good, and I think all these things must be met in order to, you know, clear the air, so to speak, in the name of justice and for people's own self respect, not only for myself, but for yourself.

You are going to have to grant each of these different kinds of demands, I think. And, if people do make a promise, I hope people do make it. And, if you don't know what I am referring to, you could always ask any native American.

Thank you very much.

JUDGE MARUTANI: We will next hear from Richard Katsuda, Sequoia Chapter of the JACL. Is he here? He is not here. All right, Karen Umemoto, San Francisco.

STATEMENT OF KAREN UMEMOTO

MS. UMEMOTO: My name is Karen Umemoto. I am a Sansei, raised in Gardena, California and I am presently a student in Japanese American studies at San Francisco State.

My mother was in Tule Lake and my father in Manzanar. I would like to speak about the impacts of the camps on the children of those interned, those like myself, the Sansei and the Yonsei. There are many long term effects of the camps that others have mentioned, such as the dispersal of the community, etc.

I would like to focus on one aspect in particular, that is the development of the cultural pride and identity of the third and fourth generation, or as a result of the camps, the lack or confusion of it.

The Japanese were ruled guilty, not because their hair was too long, or they were the wrong gender, but because of their heritage, their race. Though no proof of guilt was ever found, the consequence of belonging to that race was imprisonment. So, for almost 40 years and over four generations, that verdict is still stamped on the souls of our parents and on the minds of the American public.

This history, this undeniable segment of the Japanese American experience in this country cannot be escaped by our generation. There are two reasons. One is that the camp experience shaped the way our parents raised us. For example, my father always told us: "Get a good education, for it is something no one could take away from you." He worked and still works 16 hours a day, 6 days a week, so that we may lead a little better life than he did.

He said we should assimilate, for any cultural deviation from the mainstream would only hold us back. In effect, due to the camp experience, my parents suffered economic and other hardships long after 1946, and continue to live under the shadows of a wrongly imposed guilt. These conditions and self images would naturally have impact on their children.

The second reason we cannot escape this event, is that many of the attitudes and conditions leading up to the

incarceration still exist today, namely racism and inequality, whether institutionalized or individualized. The myth of the Japanese Americans being the model minority has proven time and time again to be just that -- a myth. Cases of injustices and discrimination against Japanese, some as Dave mentioned before, and other minorities have still continued to the present time.

Cultural identity has consequently been difficult to maintain. The 50 percent inter-racial marriage rate among Japanese Americans is a reflection of both the dispersal of our communities, both physically and culturally and the decline in significance and understanding of our Japanese American culture and heritage today.

Despite the repression of minority cultures and values in this country, much spirit and creativity thrives today in the Japanese community. Many of us Sansei have been fortunate enough to meet, to inspire and to be inspired by people like those who have testified here before you. It is this inspiration that generates much of our activism, particularly in the redress reparations movement today.

For Sansei, this is a rediscovery of our history and an evaluation of our government. Japanese American cultural identity continues to be defined today. For myself, being Japanese American means taking the best out of being Japanese and the best out of being American and, yes, it is unique, and I feel it is something to be proud of.

I would like to see our communities rebuilt and developed for people, not tourists. I would like to see equal treatment and respect for Japanese as a people. I would like to see expanded exploration and development of our culture and I would like to see continued cooperation and activation of our community in fighting for the rights of Japanese and other Third World people.

This is why I feel redress reparations is important and necessary. In my participation with the NCRR, National Coalition for Redress and Reparations; in talking with my mother and other Nisei about the camps, I have gained a better knowledge of the camp experience and have deepened my already strong respect for the Issei and Nisei.

I support the demands for redress and reparations in the form of legal, educational and other reforms. I support monetary compensation of minimum \$25,000 to individuals and the establishment of a community trust fund.

In conclusion, the cultural identity and pride is important for the future of Japanese in America. The camps had and present racist conditions have, tremendous and detrimental impact on the cultural identity and pride of younger generations. For Sansei here today, we feel pride and dedication to our Issei grandparents and Nisei parents for voicing their experiences and opinions over these three days in a step towards justice. A step that is only the beginning of a longer road towards full equality.

Thank you.

JUDGE MARUTANI: Thank you. Thomas Nishida, San Jose.

STATEMENT OF THOMAS NISHIDA

MR. NISHIDA: Members of the Commission, my name is Thomas Nishida. I was born in Dinuba, California. I was in Poston, Arizona, in Camp #3 at age 13. First of all, I want to reiterate, I am proud to be a Japanese American. I am especially proud of our Sansei for being especially interested in their culture and this redress problem.

I would like to make a couple of comments that I am concerned about. First, of all, the illustrious Senator from California said that: "My flesh crawls with shame and embarrassment over bringing up this reparations issue." I would like to make a comment on that. First of all, I think in looking back over what has happened, we would all like nothing better than to forget what has happened in the past, but at the same time, his outlook is not colored by the bitterness that you hear and the bitterness that you will find that some people have not expressed at this Commission hearing, in that the things that have gone on in the past, the shame and embarrassment that is there is not ours, but the shame and embarrassment should be to those that put us there. This is a very important point for us to remember.

Maybe people are very defensive about the evacuation of Japanese Americans, both Caucasians and other parties that want to justify the action on the basis of national security. I have heard this story over and over again, and I think about this in retrospect and do not hold that argument to

be true and perhaps you can take a look at it also.

I think that the answer comes down to racism as everybody has indicated. Knowing the cause of the problem, for the evacuation is not a justification nor is it remedy for that particular action. I want to emphasize that once again, that just knowing the cause, as the Senator says, is not any kind of remedy for that situation.

The psychological impact that some of my fellow panelists have referred to is very important. I was 13 years old at the time of the evacuation. I know that a real sinking feeling as you sit there in the classroom and a discussion is taking place about the war beginning at Pearl Harbor. I think some of us have gone down through the chairs in the classrooms and our assemblies at that point. I know many of us talked about this feeling that we had had under those circumstances.

When the war came, we were all considered to be guilty by virtue of our ancestry, and I think that somehow the media, the people in responsibility placed upon us what I call an umbilical guilt of the situation, and that somehow we were responsible for the actions of the Japanese government, and this is a kind of point that I will always remember that we are not responsible for the actions of the Japanese government, nor are the Iranians in this country supposedly responsible for the actions of their government at this point.

I think we came very close to hearing about isolating the Iranians that were citizens of this country also. The

whole question does boil down I think to whether we are responsible for those actions, whether we be English, French or German.

As a 7th grader in Junior High School, I was very uncomfortable with this guilty by association that was laid upon me. I didn't know why. I think some of the things that came out later on, the kinds of things that happen to a person as a result are very important. The psychological damage that I am talking about was the rejection of the Japanese heritage because of the wartime experiences and racism that people have met. People wanted to Americanize, wanted to disassociate from the Japanese community, disassociate themselves from the Japanese things and there was a time of painful re-evaluation that most of us have gone through regardless of our age at that time. This is what you would see.

The second result that you have heard probably that many people do not want to talk about their experiences and this has happened to a lot of us who have been through that experience. And I know that all of us get emotional about the situation.

I want to leave you with a couple of things. I think that we all want to forget what has happened and yet we do not want to forget that it could happen to others as it has happened in the past to various ethnic groups throughout the history of our country. So, we would like for you as a Commission to acknowledge this injustice and despite the negative remarks or outcries that you may hear, remedy that

past mistake, and only then will you restore our faith in our democratic system.

Thank you very much.

JUDGE MARUTANI: We will next hear from June Hibino, San Francisco.

STATEMENT OF JUNE HIBINO

MS. HIBINO: My name is June Hibino and I am a member of the NCRR, National Coalition for Reparations Redress. I was born in Cambridge, Massachusetts and I now live in San Francisco. My mother was in Rohwer, Arkansas and my father was in Topaz.

I will be presenting a few thoughts on how the camps affected me as a Sansei, but before getting into this, I would just like to say a few things about how my own parents were affected.

My mother, who is now 58, was born in Lodi, California and lived with her parents and four brothers and sisters in Stockton. When the orders to move came down, they were taken to the Stockton Fairgrounds which became the assembly center. This was just a few months before any mother was to graduate from high school. She had to attend her graduation ceremonies in the assembly center. In haste and fear, my grandmother had buried all the so-called contraband, kitchen knives, cameras and articles from Japan, in the ground near the house. But these things were never unearthed because my grandmother, who was the only person who knew the exact whereabouts died in the San Joaquin General Hospital, just a

few months after the family moved into the assembly center.

I won't go into this again, because my uncle, George Uyeda, testified earlier today, but I will tell you that it really angers me that the government would not even let my mother and her family out of the assembly center even to visit her mother on her deathbed. And, that my grandmother had to die alone and abandoned of a kidney infection. This is something that still upsets and angers my mother today.

As for my father, he was born and raised in Berkeley. At the time of the evacuation, he was a sophomore at U.C. but because of the camps, his education was cut short and was a dream never to be fulfilled. To this day, he regrets the fact that he was never able to finish school, and somehow, mistakenly, he blames himself, thinking that if he were smarter or more ambitious, that he would have been able to pick up his education later in life. But this wasn't possible because he had to work to provide for his family.

He was sent to Tanforan and then later to Topaz and joined the 442nd, and I should point out here that he didn't join so much out of loyalty, but to fight Hitler's fascism and also in hopes that if he and other Nisei fought and shed their blood, somehow, this would make the country appreciate them and treat Japanese people with equality and respect. But, of course, this wasn't the case.

Like so many other Japanese, my parents moved to the east coast, trying to escape the racism that grew during the war years on the west coast. They struggled to rebuild their

lives and to give all to their children. But, they are still angry about the camps. For the harsh uprooting, the loss of education, emotional suffering, and the plain injustice of the concentration camps; they demand redress and reparation, a bare minimum of \$25,000.

This leads into what the impact of the camps has been on me, a Sansei. First of all, though I wasn't in camp, you can't say that I haven't felt it because there is no way that you can say the pain and the hardships my parents went through had no effect on me.

But, the camps also affected me in another way. Growing up on the east coast, cut off from my community, being brought up to think of myself as American, I had no sense of what it was to be Japanese, except that I knew that I was ashamed to be different. How many times did I have to anticipate and grit my teeth against racial slurs from both schoolmates and even teachers? And, although my blood would boil, still I felt ashamed and embarrassed. I didn't like having a Japanese middle name and I consciously avoided the only other Japanese in my school so that I wouldn't have to confront the fact that I was different.

It was only later when I went to college on the west coast that I was able to finally learn and feel proud to be Japanese. Through Asian American studies classes, I was finally able to learn about the true history of my people, which has been a history of struggle, and I was able to get involved within my community.

I feel that this pressure to assimilate, this cruel attempt to deprive our people of our identity and culture is one of the biggest crimes of the U.S. Government and of the concentration camp experiences. The loyalty oath, the clearance leave which told Japanese not to be Japanese and to adopt American habits, and the physical dispersal of our communities, all this aimed at confusing us and dividing and weakening us.

I consider this a subtle form of genocide committed against my people, and I condemn this racist system which refuses to let minority peoples exist and develop in our own right on our own terms and the way we define ourselves. But, despite 40 years of assimilation pounded into our heads, our pride in being Japanese is still strong, and despite the myth put on us that we are passive and quiet, we are fighting together for reparations and justice.

The NCRR is living proof of this.

I would just like to make one more point, and that is you Commissioners should be clear that the Japanese community is not going to be content with a just a fancy piece of paper, or a flowery speech about how the camps violated all our Constitutional rights. Commissioner Lungren has said that he feel that monetary compensation aspect should be downplayed and that reparation shouldn't be the main concern of this Commission, that the primary goal is to learn some lessons. Well, of course we want there to be education and for this never to happen again, but you seem to be missing the point.

From the point of view of my people, not Congress, Hayakawa, or Lillian Baker, but from the point of view of the people who actually suffered and lived through the crimes of the U.S. Government, we have every right to demand and to get reparation. To say that for us to demand monetary compensation is "belittling the task of the Commission" is a very slick argument.

Well, I feel that for you to downplay monetary compensation not only belittles the suffering that my people went through, but is an insult to the many Issei and Nisei who struggled to come forward to these hearings in the hopes that some sort of justice would come out of this Commission.

In conclusion, then, for my parents, for my people, I demand monetary compensation, a minimum of \$25,000 and a community fund, and as a Sansei, I demand that the truth be brought out for everyone to know. Reparations is our right, and it has been 40 years late in coming, and anything less will be nothing but a token and a whitewash.

JUDGE MARUTANI: I would like to touch upon a couple of so-called administrative details. Number one, because of the fire regulations, all exits and stairs must be kept clear, and this includes any of the exits towards the front. Those are fire regulations and of they course they have these regulations for the benefit of all of us. So, kindly observe them. Please do not block the exit ways. And, in that connection, I would like to again remind you, of course I don't know what the situation is in room 223, but that has

been wired for sound so that you may follow the proceedings in room 223. It may be full, I don't know.

There are a few seats up in front here. I guess they are for witnesses, but if the witness aren't sitting here, why don't you join us right down here, instead of blocking the exit ways?

All right, the next witness is Rai Y. Okamoto, San Francisco.

STATEMENT OF RAI Y. OKAMOTO

MR. OKAMOTO: Thank you, Mr. Chairman and members of the Commission. My name is Rai Okamoto, an architect and city planner. I was born in 1927 and raised in Philadelphia, educated in its public school system, attended college and university in the East and obtained my undergraduate and graduate degrees in architecture and city planning.

I am one of the relatively few persons of Japanese ancestry (I assume you have discovered) who was not a resident of the west coast and therefore was not subjected to relocation and internment. My father, Yukio, was born in Sendai in 1881. He came to the United States in 1902 after graduation and settled in the East, where he worked intermittently as an architect.

As I think we all know, United States law prevented him from becoming a naturalized citizen, a fact which I believe had a serious economic, psychological, and social impact on him and definitely on his family. He and my mother met in Philadelphia where he was on assignment, and were married in 1926. She was not Japanese.

Specifically, the direct impacts of the United States government to wartime policies and regulations on us are fairly simple to enumerate. First, as a so-called enemy alien, my father was not allowed to practice architecture during a period of high activity for the profession; high activity is my euphemistic phrase for the rest of the guys making a lot of money. My father was not doing that.

He was forbidden to travel outside Philadelphia. As to myself, a relatively minor thing happened, I suppose, in retrospect. I scored first in a Naval examination to become a Naval officer, but I was told I couldn't enter this program because: "my father was Japanese."

As a further consequence of EO 9066, I believe my father suffered severe psychological hardship. His dedication to the American way of life was unquestioned, as has been referred to today by others whose parents also behaved in similar fashion. And, in fact, he made every effort to insure that his son would become the most all-American boy possible.

My mother, who was not Japanese, despaired that he would not teach me Japanese, or more than a tiny bit about his culture, and that he preferred to toss a football with me. In other respects, he was a typical Japanese male head of family, holding academic achievement in high esteem, proud of his Samurai ancestry, and a bit too class conscious and chauvinistic by today's standards perhaps. When I was a teenager, we used to have some debates about that.

Nevertheless, I believe he was devastated by the

realization that this very ancestry which he had subordinated in favor of the so-called American way, now rendered him at that time economically impotent, unable to be the primary provider for his wife and son, despite almost 30 years of law abiding behavior.

We were dependent on my mother's meager school teacher's salary. The American Friends Service Committee assisted us by finding him a job, the best that they could, as a custodian in one of their own buildings. A countryman, also by coincidence named Okamoto, provided part-time work at his amusement park concession.

The inability to travel outside Philadelphia, led to the virtual abandonment of our summer cottage in south New Jersey, which he had built, literally with his own hands. It was rendered somewhat incomplete by the Depression, and it was never to be finished.

My father's health seemed to deteriorate during this time, and I believe the effects of the wartime policy may have indirectly contributed to this decline. He developed high blood pressure and arthritis, both of which doctors attributed to stress. When he was allowed to work again, it was with considerable difficulty.

Finally, two years after naturalization became possible, I think it was 1952, and on the day I received my final academic degree, he died. We did not, fortunately, lose our home, nor were we relocated or interned. The lowered economic status did cause some loss of property, but through great

sacrifice, I believe my parents did maintain our small household intact. Nevertheless, the alienation, restriction of travel and forced unemployment of a man who had lived according to the American way, who believed in it enough to worry that his son would be, if this is conceivable, too Japanese, who was perceived affectionately by neighbors and friends, brought about irreparable loss, both physical and psychological, and I believe, led to an early death.

Minor proof of that -- his nearest living relative in Sendai, a first cousin, was 98 years old last year when I met him for the first time.

If there was bitterness, it was concealed as completely as the pain of his illnesses, and if he were alive today, I suspect he would refuse personal, material compensation for the years of income loss, or to ameliorate the debilitating impact of the wartime policy. Instead, he would probably be pleased to know that his belief in the system has been vindicated, at least to the degree that you are sitting in Committee on this matter, and that his son is able to speak to you on the subject.

If he were to advocate a position, I think it would be for some form of community benefit, to be applied toward legislation designed to mitigate or completely eliminate the trauma of such repressive policies, and to strengthen those institutions that promote the principles which would render such events unlikely to happen ever again to any individual or any group at all.

Thank you.

FATHER DRINAN: Mr. Chairman, I just wanted to say that I was particularly moved by this panel and particularly by the words of June Hibino, and I want to commend her for the work that she is doing.

I also want to elaborate a bit on what Mr. Okamoto said, because I hadn't fully realized the impact on Japanese outside this area. We will get this statement of his, but, Mr. Chairman, I would assume that the Commission does have jurisdiction to investigate the indignities and injustices that occurred to Japanese outside the camp situation. Would that be correct?

JUDGE MARUTANI: I believe our Commission is broad enough that it would cover that.

FATHER DRINAN: Thank you. Well, I just want to say that I was particularly moved and I commend all of you for your work and for your eloquent statements.

JUDGE MARUTANI: Thank you again.

I am going to take a break very shortly, after one more speaker, and the reason for that is that the stenographer has been working steadily and she is entitled to relief, and we are going to have someone else coming in. So, I don't want to impose upon her even more than I have already done.

I do note that in the evening session we have a number of Japanese speaking witnesses, and it is fully the intent of the Chair to receive those. After all, the Issei have worked very hard on those statements, and I think they should have their day to speak.

However, in order to conserve time, I am going to ask that -- I assume that there are translations of all those statements, and if not, I am going to ask the translators and interpreters to make English statements and we will receive those into the record and they will thereby be readily available rather than spending time here translating it. We will be able to read it. So I am going to ask that to conserve time.

I wanted to tell you that so that you will know what is coming ahead here.

Now, there has been a witness who has been patiently waiting. That is the Honorable Richard S. Yoshikawa, member of the Board of Supervisors, County of San Joaquin and we will hear from him now.

STATEMENT OF ELECTED OFFICIAL

STATEMENT OF RICHARD YOSHIKAWA

MR. YOSHIKAWA: Thank you for giving me the time. I have an appointment later this evening so I appreciate this very much.

For background, I would like to say that I served on the National Association of Counties Task Force on Refugees, Aliens, and Migrants, and we appreciate Congressman Lungren's bill. I hoped that he was here, but he left earlier.

Before I get into my testimony, I submitted to you the resolution that the San Joaquin County Board of Supervisors passed, and I would like to have that in the record. And, also for the record, I have submitted my written testimony ahead of time.

My testimony is not as dramatic as others here that you have heard. Nevertheless, I lost three years and had some traumatic experiences. It had come to my attention that a young girl named Susie was in the Shrine Hospital for Children suffering from cerebral palsy. She was removed from the hospital and put into Turlock Assembly Center. She did not receive any medical care. In transporting her to Gila, Arizona, she and her mother were separated from the rest of the family.

Her sister thought that her mother was dead because she was not able to visit with her. At the Gila Center, the only medical care that Susie received was a change of cast because she was growing. She also was denied education because they had no home instruction. After the war was over, Susie had an operation at the Shrine Hospital. She still walks with a limp. Now, how many other children like Susie were removed from hospitals or denied proper care?

For many young people, educational opportunities for college were not available. There are many other cases which we have not heard.

The monetary redress we are asking for does not begin to cover the economical and emotional, educational, and other losses incurred. Redress does not have a meaning unless it is monetary. I am speaking as an American, and as an American citizen of this great country, who had my rights and privileges violated. It is only right and proper that we receive monetary redress.

Thank you for allowing me to deliver my testimony. If there are any questions, I would be glad to answer them.

JUDGE MARUTANI: Thank you again. Thank you very much.

I hate to do this, but I guess we are going to have to take only a half hour recess. We are limited in time, and after the Commissioners meet, we may be juggling the schedule a little bit. I want to warn the staff right now, we may try to meet at 8:30 if we can work it out, and I may have to push some of the program to 8:30 tomorrow morning.

We will recess for half an hour. Let's make that ten minutes after the hour.

We will reconvene at 7:10 p.m.

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E V E N I N G S E S S I O N

August 12, 1981

7:10 p.m.

JUDGE MARUTANI: Ladies and gentlemen, we will proceed with the evening session, Impact on Communities; Janice Nakao Doi, Joanne Hue, Donald Misumi, David T. Nakagawa, and Lynne Ogawa. I take that most of you are lawyers, so if you could observe the time limitations. We'll start with Janice Nakao Doi.

IMPACT ON COMMUNITIES

STATEMRNT OF JANICE NAKAO DOI

MS. DOI: Thank you. My name is Janice Nakao Doi, and I am an attorney with the Asian Law Alliance.

The Asian Law Alliance is a community-based, non-profit legal services organization in San Jose. Our program includes multilingual legal services to the Asian Pacific islander and low income income communities of Santa Clara County. The Asian Law Alliance is a member of the National Coalition for Redress and Reparations. As a member of NCRR, the Asian Law Alliance strongly supports all five of the NCRR principles of unity. However, today, we would like to focus your attention on the first principle of unity which seeks monetary reparations for all individuals and their heirs who suffered through the evacuation and/or incarceration.

More specifically, we would like to focus on the urgency for immediate reparations to the Issei, the first generation Japanese Americans. Since our inception five years ago, we

have worked closely with the Issei of the San Jose area. We have provided them with assistance in the areas of housing, Social Security, and Supplemental Security Income, as well as other legal problems.

Having worked intimately with the Issei and becoming familiar with their needs and problems, we feel that they should be given first priority for any redress payments. Of those remaining Issei, most, if not all, are in their seventies, eighties and nineties. The majority have already passed away. Due to the advanced age of those remaining, it is urgent for them to be considered immediately for time is of the essence for the generation of the Issei.

Recently, the Asian Law Alliance, in conjunction with the San Jose JACL and the Yuaikai, had the opportunity to teach an American citizenship class to the Issei of San Jose. The naturalization laws had been relaxed to allow them to take the exam in Japanese. The response to the class was very good. Most of the students were in their late seventies. They were all enthusiastic about the aspects of becoming a citizen. However, due to the bureaucratic backlog at the Immigration and Naturalization Service, it takes from one year to a year and a half from the date of the application to the date of examination.

One elderly gentleman attended every session of the class and was looking forward to his examination date. His dream never came true because he passed away before he could

take his exam. Those who did take their exams and were sworn in as U.S. citizens were beaming with pride and accomplishment. They thanked us repeatedly for allowing this dream to come true for them.

The pride those people possess in becoming a citizen is very ironic when one considers the past. The Issei are not a people who dwell on the past. They have not lost faith in the U.S. Government. It is time the Government took some steps to reassure their faith before it is too late.

The approximate average age of the Issei at the time of evacuation was 45 to 49 for women and 55 to 59 for men. This is an age when most are thinking toward retirement. Those people who were employed in camps were paid \$12 to \$19 a month in comparison to the average monthly wages at the time, which were approximately \$172 a month. At \$12 to \$19 a month, that was not more than 75 cents a day. Even the Chinese railroad workers in 1867 received \$1.50 a day for their labor. There certainly was not any money left at the end of the month to put away toward retirement.

Today, due to the loss of property and four productive years of their life, most of the Issei are relying on Social Security as their only source of financial security. Furthermore, many Issei receive only a minimal amount because the jobs at which their spouses labored did not pay into the Social Security system. With President Reagan's proposed budget cuts and the grim future Social Security currently faces, the Issei are still fighting to survive at the hands of the Federal Government.

Many Issei have been forced to receive Supplemental Security Income, or SSI. However, out of pride, most of them continue to work into their late seventies rather than applying for SSI, which they consider welfare. For example, one of our clients, a woman in her seventies, continues to work as a seamstress, although her eyes and health are failing her, so that she can supplement her meager Social Security check and stay off SSI. I know of many Issei gentlemen who continue to work as gardeners into their late seventies or longer in order to supplement their Social Security.

Housing is also a problem for Issei in the Santa Clara Valley. It is in short supply and the rents are high. Although facilities such as Fuji Towers, a government-subsidized housing project, exist, the waiting lists are very long. As one Issei woman stated, "A waiting list means that you wait for someone else to die."

While the Issei prefer to live independently, they cannot make ends meet with just their Social Security check. We have assisted some of them to obtain governmentsubsidized housing in order for them to live independently and comfortably. However, government subsidies are also hard to obtain, and even with a government subsidy their Social Security checks do not go far.

Increasingly, as the remaining Issei become more aged and fragile they need the facilities of a board and care home, or a nursing home. Again, due to the fact that they have no money and receive Medi-Cal they cannot get into

facilities without a long wait.

Immediate payments to the remaining Issei would relieve them of some of the financial pressures they must face every day. Although it is impossible to measure the loss, both financially and emotionally, it is clear the loss was suffered and compensation is rightfully due.

We realize that housing and Social Security and SSI problems are common to many American senior citizens. But, all other American elderly were not uprooted from their homes. They were not forced to sell their businesses, homes, furniture and possessions. They were not forced to live in a barrack in climates with harsh weather conditions. They were not imprisoned by the Government for four years for a crime they never committed. Many of the Issei's needs today are a direct effect of the camp experience; and as such, the Federal Government must bear the responsibility for the injustice done.

The Issei, like the rest of the Japanese American community, have a right to just compensation. Furthermore, they have a right to see it in their lifetime. Already the United States Government has failed to uphold that right for the majority of Issei. For these reasons, it is imperative that immediate monetary reparation be made to the Issei.

Also, I understand that you will not be listening to the English translations of the Issei's testimonies. Well, I'd like to ask you to reconsider that, because these people have waited a long time to be here and if you wait any longer they are not going to be here for you to hear them again. Thank you.

JUDGE MARUTANI: We will hear next from Joanne Hue, member of the Bar.

STATEMENT OF JOANNE HUE

MS. HUE: Good evening, members of the Commission. My name is Joanne Hue, and I am an attorney in the San Jose Japantown area and also with the Asian Law Alliance. I am here as a member and representative of the Nihonmachi Outreach Committee of San Jose, which is commonly referred to as NOC. In my testimony today, I will provide background information on NOC and then testify about the need for a community fund by highlighting the needs of the San Jose community.

NOC formed three years ago out of concerns about the revitalization of the San Jose Japantown area. Presently, our work revolves around three principles of unity. Our first goal is to preserve and promote the development of San Jose Japantown. In our efforts to do this, we strive to promote the interest of residents, workers, cultural and community groups, small businesses and the broader Japanese American community. Secondly, we aim to fight in the interest of Japanese American people against inequality and discrimination. And third, we try to promote an understanding of the culture and history of the Japanese in the United States. These three principles form the basis for our involvement in the redress and reparations issue.

Our work on the redress/ reparations movement first took the form of helping to mobilize for a pilgrimage to the site

of Tule Lake concentration camp in May of 1980. Later in July of 1980, we met with other individuals and organizations from throughout the nation and became part of the National Coalition for Redress and Reparation, and we firmly stand behind its five principles of unity.

Keeping our concern for the Japanese community in mind, I'd like to focus on the second NCRR principle of units, which is restitution in the form of a community fund. The community fund has been presented in testimony by the NCRR. We want to stress that the community fund is needed in addition to direct individual reparations.

It is clear that prior to evacuation and incarceration the Japanese American communities of this state were vital and alive. For example, San Jose Nihonmachi was a thriving gathering place for persons of Japanese ancestry. Unlike the J-town of today, there were more diverse small businesses such as different dry goods stores, restaurants, ice cream parlors, a shoyu maker, even a sumo doyo, and other small businesses. Many Japanese were an integral part of valley agriculture in the Santa Clara Valley, and cultural activities were encouraged.

Our Nihonmachi was growing and prospering until one tragic and unnecessary act uprooted what had been built since the early 1900's. This unnecessary act was, of course, Executive Order 9066. Vibrant communities like San Jose were turned into ghost towns. The evacuation, in effect, wrested

the control over the future of Nihonmachi out of the hands of its local residents.

About 40 years have passed since the entire San Jose Japanese American community was uprooted and forcibly placed behind barbed wire. It is a tribute to Japanese Americans that they labored hard to overcome this nearly fatal blow to their communities.

San Jose Japantown today retains a small town quality. Much of the life of the Japanese American community revolves around J-town. It provides an ethnic shopping area, cultural identification, and a sense of community spirit -- whether one lives in the area or not. We have three churches, senior citizen housing projects, small family-owned businesses, youth groups, athletic leagues, and a nutrition program for senior citizens.

While the San Jose Japanese American community has exhibited strength in rebuilding, restitution to the collective community is needed. Restitution in the form of a community fund would rightfully allow our community to preserve and regain control over our future. Within this context, NOC has identified some specific examples of needed steps to be taken in rebuilding San Jose Nihonmachi.

First, as mentioned by Mrs. Doi, there is a shortage of affordable housing for seniors and other members of the community. The convenience of easy access to shopping, churches, and senior services has resulted in a migration of first generation Issei to San Jose. We have one senior citizen

housing complex, Fuji Towers, in J-town and a waiting list which is years long. Many of those on the list who are first generation Issei will never make it into that housing complex.

Secondly, a sensitive, physical revitalization of Nihonmachi is critical at this time. The diversity of the small businesses that existed pre-war has not grown back. The process of dispersal started in World War II has continued. Today, many community groups are forced to move their activities away from Nihonmachi to outlying areas. To counter this dispersal, and revitalize the community, it is felt that a community center facility is needed. Such a community center could provide space for meetings and other activities and could be combined with office space for cultural and community organizations in the area.

Third, our Issei senior citizens are forced to go to different convalescent hospitals across the state. Many are isolated and lonely and find that in the late years of their life they are confined to convalescent hospitals staffed by non-Japanese speaking personnel. There is a desperate need here for either a convalescent home, or a board and care home in our area.

We in NOC are fortunate that we do not have to suffer the mental strain, physical hardships, and monetary losses caused by the relocation and internment. But we too are victims of the camp experience and we must deal with its consequences every day. The camps have left real and deep scars that nothing can truly cure.

It is a moot question to talk about who suffered the most, because all people did. Many Issei lost livelihoods, possessions and money. Now they are struggling to live the last years of their lives in peace and dignity, bereft of the pleasures and conveniences that would have been theirs if it had not been for the camps.

Who can say how the camps affected the young Nisei and what psychological problems resulted from spending a part of their youth held innocent prisoners in their own country. Many lost in education, as you've heard from the testimony, and along with that a chance for a better life.

Japanese Americans have suffered as an ethnic group. Nihonmachis were destroyed, and along with them an irreplaceable portion of Japanese American culture in life. We demand a righting of the wrongs. There are those who say the losses are incalculable and that monetary redress would be an insult.

We agree that the losses cannot be measured, but don't insult the memory of the suffering of the Issei and Nisei by saying that money is not necessary.

Individual reparations and a community fund are necessary and justified. Although just a token compared with the true losses, it is felt that reparations will remedy the effects in the communities caused by the camps.

Thank you. And I just have one more point. We realize that time is short, but we would appreciate your full consideration to those Issei who have come from San Jose today

and have been here since four o'clock. Thank you.

JUDGE MARUTANI: I want to announce that I've been handed a message that the Sacramento bus is assembling now in front of the building and it will leave at 7:00. Now, I don't know whether that applies to the Issei from San Jose or not. It does not? All right. Thank you.

The next witness is Donald J. Misumi.

STATEMENT BY DONALD J. MISUMI

MR. MISUMI: Before I begin, I'd like to take the time once again to urge the Commissioners to open up additional sites in San Jose and Sacramento. I think it's outrageous that there are hundreds, and perhaps thousands, of Japanese who are unable to attend or testify before the hearings because of the inconvenience of time and distance.

My name is Donald Misumi, and I'm speaking on behalf of the Japanese Community Progressive Alliance. We are a community organization founded in 1973 that is involved in many of the issues facing Japanese, American born and foreign, in the San Francisco Bay area. Our membership is composed of people of all ages, from Issei to Yonsei; and including students, recently-arrived immigrants, owners of small businesses, professionals, and others in the community.

As a founding member of the National Coalition for Redress and Reparation, we have always supported the demand for a minimum payment of \$25,000 to individuals -- and we continue to do so. However, I am here today to speak about the National

Coalition second principle of unity. And that is, restitution means "Reparations to the Japanese community," in particular, the establishment of a community fund.

Our experience in housing work, cultural programs, social services to Japanese newcomers, and the like, have clearly demonstrated to us the need for a community fund to be used specifically for programs and projects which benefit the Japanese community as a whole.

Let me provide you with some further background. San Francisco's Japantown, or Nihonmachi, was established in its present location in 1907 after the great earthquake. Due to segregation and hostility, the Japanese were forced to settle in what was then the undesirable dunes and scrub land area of that city. It was here that they built their community.

In the years following, Japanese people, both Issei immigrants and their American-born children, as well as their community, continually came under attack physically and otherwise by racist elements in the press and elsewhere. The decades-long history of anti-Japanese legislation is well documented.

Despite all of this, however, Nihonmachi came to be the center of all facets of life for Japanese. In addition to providing central support services not available in the greater community, it was a place to keep our culture and traditions alive. The streets were lined with thriving shops, service organizations, and schools. People lived here, attended church, visited friends, shopped, and enjoyed cultural

performances. Nihonmachi was flourishing by the late 1930's when it was violently torn apart by the forced removal of its people to concentration camps. Overnight, this vital, vibrant center had become a hollow shell. After the war a considerable number of Japanese resettled in the midwest and eastern states, vowing never to return to the West Coast.

Yet a greater number did return, determined to rebuild their lives and their community. But the concentration camps had taken their toll. According to WRA figures, out of 5,280 Japanese removed from San Francisco, only 3,901 returned. This represented a decline of 25%. Our research indicates that small businesses suffered a 30% decline, from 157 shops in 1941 to 111 ten years later. The number of health services and professionals dropped 39%. And an even greater drop occurred in services encompassing employment and insurance agencies, residence hotels, schools, newspapers, and law offices. Here the decline measured over 43%, from 116 total establishments in 1941 to only 69 after the war. The clubs and schools which maintained and transmitted the many cultural traditions through teaching and performances, be it music, dance, martial arts, or flower arranging were decimated; with less than half surviving the war years. Lastly, the number of mutual support and community organizations, such as the Kenjinkai also decreased significantly despite the continued need for these services.

This damage was compounded during the 1950's and '60's by massive urban renewal projects planned and implemented by the

San Francisco Redevelopment Agency, with Nihonmachi a target area. In two stages, hundreds of homes and businesses were bulldozed and several thousand people evicted to make way for large tourist hotels, an expressway and an international corporate trade center. This was the second forced dispersal of Japanese people in San Francisco. It was the demoralizing effect of the concentration camps that no doubt made it easier for the redevelopment agency to force its destructive plans upon the still struggling post-war Japanese community.

In short, the camps had a devastating impact on the entire social fabric of the Japanese community; one that continues today, nearly 40 years later. But we wish to stress an important point -- our community survived. It is still a center of many people's lives. Even those who have been geographically dispersed return often to visit friends, to come to festivals and programs, to shop, or attend church with their family. Their children come to school or clubs or youth programs. The life of the community continues, but it is not easy. There exists a severe shortage of affordable housing and, among other things, a great need for more social service programs for young and old alike.

This is why the Japanese Community Progressive Alliance advocates reparations in the form of a community fund to be appropriated in addition to individual monetary reparation payments.

At present the JCPA is in the process of preparing our written testimony to the Commission, which will include our

views on how we see the community fund being set up, administered, and disbursed; as well as how much we feel should be appropriated to it. Our written testimony will be submitted in the near future.

We feel that money from a community fund could go to sorely needed housing, help sustain child care services and transportation and hot meals programs for the elderly. Some of it could be used to meet the demand for legal aid services, or to expand health and retirement services for the Nisei. Other money could support educational, historical, and cultural programs and projects. Current efforts to build a community center, which could house many services and programs, might be greatly aided. These are only a few examples of how a community fund could be used in our communities across the country. It is clear there is no lack of ideas for how it could be used.

We have presented to you our thoughts and recommendations based on our years of work as a community organization in San Francisco's Nihonmachi. Our contact with other communities has taught us that many of our needs here are also felt in other parts of the country. This is not surprising. Whether we live in San Francisco, Omaha or Maine, our history as Japanese in the United States is the same. It is a history of strength and hard work and struggle against discrimination and oppression.

It is a history of helping to build the railroads, fishing and canning industries, and the agricultural wealth of

this country. And, as you have heard and will continue to hear, it is the history of being removed at gun point from our communities and placed in desolate concentration camps surrounded by barbed wire, guard towers, and search lights.

We know from our daily work and experience that Japanese still face discrimination and racism. And we know that many of the problems that our communities face are the result and after-effect of the concentration camps.

The Japanese Community Progressive Alliance wishes to reiterate its full support for individual monetary compensation, but we also urge the Commission to give full attention to the demand for reparations to the Japanese community; a demand which grows out of the history and needs we have chronicled here. We are not asking for handouts. We are demanding what is rightfully ours. We urge the Commission to do everything possible to bring about reparations now as an acknowledgement of a great injustice. Thank you.

JUDGE MARUTANI: There is a simultaneous translation from English into Japanese of these proceedings, and those are taking place over on the left side of this room. So if there are any -- well, I've been challenged to try to say this in Nihongo, but I haven't used Nihongo in a long, long time. But I'll try. (Japanese spoken.)

And I'm going to ask those who are non-Issei if you're seated there and if any Issei come over there, please surrender your seats so that they may have the benefit of the hearings.

I do want to make one other comment, perhaps two, and that is in reference to the Commissioners. I generally try to remain silent but perhaps silence may sometimes be misunderstood as agreement.

I want you to be aware that Ambassador Goldberg was at the hearing down in Los Angeles and stood it as long as he could, notwithstanding the slipped disk, and he had to return. I know also that Father Drinan, for example, assumed a very major responsibility, national in scope, and he's been working on that in Washington, D.C., but took the time off to join us.

Senator Brooke, I want you to know is here notwithstanding the airline strike. He was stranded in Chicago, and he arrived I think around two o'clock his time, two o'clock in the morning, and he sat through the hearings all yesterday and he's with us again today.

Dr. Flemming, as you know, is the Chairman of the U.S. Civil Rights Commission, and I'll come back to him a little later, as well as Senator Mitchell, who sat steadily -- I remember the last hearing in Los Angeles -- for five and a half hours without so much as getting up out of their chair.

And not only that, but a number of these Commissioners went out into the community after putting in a full day -- and one of the Los Angeles hearings ran until 10:45 at night. Now, let me put this in perspective. You in the audience, you're free to come in here and testify and walk out that door. If you want to go out and smoke, you do that. If you want to go out and eat, you do that. If you have to go to

the bathroom, you do that. These Commissioners are seated here; they're stuck to their chair. And I think you should acknowledge that as a fact.

So as I said rather facetiously down in Los Angeles, nothing is impossible for the person who doesn't have to do it. Insofar as the Issei are concerned, believe me, I, as an individual, as a Nisei, have complete compassion for the Issei. And whatever I can do, I will try to do. But just as you wish to have your time to speak, there are others behind the Issei who also wish time to speak; and I must also respect their wishes as well. It's unfortunate we have a crowded agenda. I will stop right there. I won't use any more time and we'll move right on to David T. Nakagawa.

STATEMENT OF DAVID T. NAKAGAWA

MR. NAKAGAWA: Your Honor, and members of the Commission. My name is David Takio Nakagawa, pastor of Christ United Presbyterian Church of San Francisco, which is the oldest Japanese organization existing in the United States.

I was 11 years old when I was sent into the concentration camps during World War II and spent a little over three and a half years in them; first at Tulare Center in California, then moved to Gila River Center in Arizona.

I want to thank the Commission for this opportunity to testify. I'd intended to speak on two points but I will skip the first in the interest of time and also because I feel that the people who had been speaking earlier have most eloquently and adequately spoken about the impact upon the

Japanese psyche, and that was the point that I was going to mention first.

I do just want to mention this. I have worked in the Japanese community of Washington and California for approximately 24 years. And in spite of the fact that we see the tremendous significance and importance of the evacuation event upon the lives of these people, I have never, to my knowledge, heard of or attended a single public meeting whereby these events were mentioned in public or talked about or discussed within the Japanese community. And I think that says something about the psychological hurt and the effect upon the psyche that it had upon the Japanese Americans.

Now the second matter which I wish to share with you this evening is that aspect of the evacuation and internment where the leaders of the community were rounded up and summarily sent off to internment camps and allowed to return to their families who were placed in other camps after about a year's separation. The family did not know why the father was arrested and interned other than to hear the generalized comment that all leaders of the Japanese community were being arrested. I feel that these families suffered a special hardship in the midst of the evacuation, because the wife and children were left to fend for themselves in a very difficult time. And information was also very, very hard to come by.

I wish to bring to your attention the special devastating effect it has had upon the life of the community by removing the experienced leaders of the people. Further, the criteria

which seemed to be used in determining who should be arrested was based not upon actual danger posed to the Government in its national defense, but upon that anti-Japanese prejudice which suspected anything which had ties with Japan or the Japanese culture. Those who were officers of various Japanese associations, or Kenjinkai, teachers of Japanese language schools, leaders of various martial arts groups such as Judo or Kendo, editors of Japanese language newspapers, some prominent business men, Shinto and Buddhist priests, were arrested and imprisoned. As a Christian minister, it is especially galling to me that as a general rule, Buddhist and Shinto priests were suspect, but Christian ministers were not. There was no freedom of religion in that. However, if you happened to teach language classes or were an officer in a Japanese organization, your Christianity did not keep you from being arrested. Also, those fishermen who owned boats were arrested and their property confiscated; especially working a hardship in cities such as Monterey and Terminal Island.

This developed deep divisions within our community and heightened the tensions which existed in the camps. In the camps, public assemblies in the Japanese language were forbidden and the Issei were not allowed to be officers in the administrative councils which were formed in the camps. The average age of the Nisei at the time of the evacuation was about 18 years old. In spite of the loss of our older community leaders we were fortunate that a new generation

of leaders did rise to the challenge from the ranks of the Nisei and provided a guiding and stabilizing force within our community.

At this point, I'd just like to interrupt by saying that I'd like to pay a special tribute to the late Edison Uno, who was of the prophetic leaders, young leaders, within the Japanese community of the Nisei generation, and certainly a person who was most instrumental in bring about this whole movement and activity towards redress and reparation.

Now this action of the government which stripped us of the community leaders of the time had, I believe, a lasting effect upon us. It forced the division between Japanese-speaking and English-speaking elements. And for a long time bilingual, bicultural leadership was denied us. A type of leadership to which a Japanese American community might naturally be inclined. For a long time the Nisei and Sansei steered clear of learning the Japanese language, as well as appreciating the gifts of the Japanese culture. This was a deprivation imposed upon us by the effects of racial discrimination and sanctified by the evacuation. It made us rootless people, and it stunted the growth of our community life.

I cannot help but speculate that one of the fallout effects of this internment and evacuation experience was to develop a general reticence towards taking leadership positions within our communities. Such positions made you visible and vulnerable, and the arrest of our leaders may well have conveyed the clearer message that it is safer to stay in the

background. Within our communities there is a general reluctance to exercise leadership gifts, and I do not believe that it is because of the "enryo" syndrome about which you have heard earlier in these hearings.

Some may not press the claims of our Issei leaders and people, because most of them were aliens and at the outbreak of the war were classified as enemy aliens. But I want to emphasize the fact that these same aliens were legal residents of this country, good citizens in the best sense of the word in that they contributed to the growth of our nation, supported the values and institutions of our society, and educated their children to be Americans. Further, they had no choice but to remain aliens because they were denied the right to legal citizenship; and the fact was driven home to them in the knowledge that they could not purchase or own land in their efforts toward self improvement. It was not a matter of their denying the United States; it was the United States denying them.

Now, in response to the question of what might be appropriate recommendations for remedies for this harm and injustice, I would just like to summarize three statements which I have written more extensively in the document I've submitted.

First, I support the community trust fund; second, I support the granting of individual compensation; and, third, I support an educational program. I think that these three are essential and minimal.

I do want to comment just briefly on the second of individual compensation, because if we redress the issue, or the injustice, simply by a community fund, often times the poor people of the community are not the people who really benefit from such funds distributed by certain management-type people. And therefore, I feel that if the poor are really going to benefit -- and these poor are generally the ones who did not recover from the effects of the evacuation -- that certainly the poor have a right to their individual compensation and that they, along with the elderly, should be the first to receive compensation if that should be granted. And that is what I would support.

I want to thank you for your attention and for this opportunity to appear before you.

JUDGE MARUTANI: The next witness will be Lynne Ogawa. May I suggest that if the panel for the next panel is not already seated that they very quietly move over into the seats to be ready. And that is Shigenobu Kuramoto, Misato Kuramoto, and Tamotsu Tsuchida.

And I will make this one recommendation to the translator. I may give you some time to summarize the testimony of that particular panel rather than a verbal word-by-word translation. And then if we ask any questions you know which Japanese which made the statements. With that, Lynne Ogawa.

STATEMENT OF LYNNE OGAWA

MS. OGAWA: Members of the Commission, my name is Lynne Ogawa and I am an attorney with the Nihonmachi Legal Outreach

in San Francisco. Thank you for this opportunity to testify before the Commission.

I am testifying on behalf of Nihonmachi Legal Outreach, a San Francisco community legal services organization of attorneys, social service workers and students. NLO provides free and low-cost legal assistance and legal educational services in such areas as public benefits, housing, immigration, consumer, employment, criminal, and family law to low income people and non-profit organizations in the Japanese and Asian community.

As a Japanese community service organization, we support and demand monetary reparations in the form of individual payments, as well as payments to the community as compensation for injuries which were suffered by the Japanese American community as a whole.

As previous speakers have indicated, the exclusion and incarceration of Japanese had a great impact on our communities. Not only did Japanese communities suffer reductions in population, but in addition suffered substantial losses in the form businesses, stores, and housing. Equally important, but less tangible, were damages that impaired the vitality of the community. Essential elements of any community, religion, politics, associations, culture, recreation, art and education were severely curtailed.

For example, the Government's first moves to arrest so-called "suspicious elements" of the Japanese community focused on Japanese churches and church groups, particularly Buddhists.

These churches served as centers of the community, not only for religious purposes but for social, cultural, recreational and educational activities as well. But these Japanese churches were proclaimed to be subversive and illegitimate because of the foreign religions and the use of the Japanese language. Church leaders were arrested as spies and the religions were declared un-American. Not only was there a violation of religious freedom, but a far reaching, chilling effect on that freedom was created.

More than a chill, rather a freeze, was put on political expression and the right to association. Anything involving a number of Japanese, whether a civic group, cultural association, or social club, was disrupted by the arrest of leaders and investigation of members.

Political expression was halted. Political leaders of community groups were of course arrested. Deep fear was placed in community members of saying the wrong words, speaking to the wrong people, associating with the wrong groups. Evidence of this impact can be seen today in the refusal of many, particularly Issei, to offer their valuable histories to this Commission for fear of government reprisal.

Even such clearly harmless activities involving culture, recreation or art were despoiled by the government. Japanese Americans have been a people rich in tradition, reflected by their culture, art and recreation. But groups and even the activities themselves were found to be enemy to the United States. A government that could believe that the ancient

art of Judo was used to train a spy force could believe that dances of the Obon Festival were in fact signaling enemy airplanes.

The community will forever feel the effect of the national hatred instilled by the guilt by race verdict of Executive Order 9066 for those pursuits so essential to our lives.

The camp experience has also chilled the earning capacity of Japanese and Japanese Americans in terms of lost educational and employment opportunities, a loss that continues to be felt today. Two-thirds of Japanese men, 16 and over, earn moderate to low incomes; with 36 percent earning between \$4,000 to \$10,000 a year and 30 percent earning less than \$4,000 a year. The average amount of Social Security that Japanese families are receiving is lower than the average amount received by families in the total population. The proportion of working in higher status to white collar jobs has not kept up with the proportion who are college educated. The myth of the minority that made it is just that.

Similarly, in community development, segments of the San Francisco Nihonmachi still lack basic services such as health care, housing, child care, food, education, and legal assistance. Many community groups organized to address this lack of services in San Francisco's Japantown and in other Japanese American community. Although the camp experience and urban development have displaced many Japanese American neighborhoods, service providers along with other social, cultural and church groups, have concentrated within certain

areas in an effort to maintain the essence of the community. Examples of such programs developed to address unmet needs are cited in my written testimony. The majority of people who benefit from these services are below or near the poverty level. For NLO we served over 400 persons last year; 80 percent of those below or near the poverty level, 50 percent, were Issei.

All of these groups rely heavily on volunteer staff, and due to recent cutbacks in funding all are facing a critical period. In addition, funding constraints dictate a limit on the numbers of people who benefit from these services. Recreational, esthetic, and cultural programs face similar problems.

Additionally, through our work in the community we have observed individuals who have been injured by the government's action during World War II but may not be justly compensated without special consideration. We therefore propose the following three recommendations.

First, we ask that Social Security internment credits be given to those incarcerated in camps, in prisons, or mental health facilities, and to those voluntarily relocated as a result of Executive Order 9066. The Social Security Administration should also take affirmative steps to notify potential beneficiaries. Currently, only those internees who were incarcerated in specifically designated areas are eligible for Social Security internment credits. And many who qualify

for these credits are unaware of their eligibility.

Second, we ask that criminal records of persons prosecuted for violation of the exclusion and incarceration orders be forever expunged. We also ask that the records be forever expunged for persons who, while not prosecuted for violation of the exclusion and incarceration orders, were selectively prosecuted for other criminal offenses due to the racial hatred validated by the exclusion and incarceration orders.

Third, we ask that compensation be granted not only to those individual incarcerated in the camps, but also those held in prisons, mental health facilities, and other detention facilities.

While the experience in San Francisco's Japantown indicates that individuals and the community as a whole would benefit from monetary compensation, the issue is not one of need. The right to redress and reparations is based on whether an injury and wrong occurred, and if so, the proper measure of compensation for that injury.

Take the example of a millionaire who is injured in a car accident, the jury does not consider whether this individual needs compensation, only whether an injury occurred and the proper amount which must be awarded.

In conclusion, the damage to the Japanese community as a result of the exclusion and incarceration of individuals of Japanese ancestry is immeasurable. Compensation separate and distinct from reparations to individuals is a right which mandates Congressional action.

JUDGE MARUTANI: Thank you.

DR. FLEMMING: First of all, I'd like to express deep appreciation to all members of the panel for the testimony that you have given. Your emphasis on community fund and community activities has been particularly helpful.

As a former commissioner on aging, I have long recognized that older persons are often times the victims of ageism, sexism, and racism. And I gather from the testimony, particularly that which you offered, Mrs. Doi, that in connection with your work, you've identified the fact that the acute and extreme manifestation of racism represented by evacuation has had and is having a very adverse affect on the lives of many older persons in the community that you are serving. If you could take two or three case histories and write them up and make them available to us, just tracing the impact that the evacuation and internment has had on the lives of these older persons today, and the kinds of issues they confront as a result of it, I would find that very, very helpful.

And I gather that some of the other members of the panel are having similar experiences, and I would like to extend the same invitation to the other members of the panel, because I've discovered that if you can take a specific case history and trace them through, it helps to make the case.

MS. DOI: Thank you. I will submit something to you by mail.

DR. FLEMMING: Thank you very much.

JUDGE MARUTANI: Father Drinan.

FATHER DRINAN: Thank you, Mr. Chairman.

I wonder if Ms. Lynne Ogawa would develop the availability of the internment credits which apparently are available under Social Security? I'm not certain that I was aware of that. How does that work?

MS. OGAWA: The Social Security Administration will give an individual who was in certain designated areas, primarily the internment camps, Social Security credits for the time that they were incarcerated. So that would mean that they would consider salary and wages earned prior to the incarceration for that period of time.

FATHER DRINAN: That was an act of Congress?

MS. OGAWA. Right. Now, the problem is that there are other people who voluntarily relocated, there are people who are incarcerated in mental health facilities, or why may be detained in other areas but who are not eligible for those credits today.

FATHER DRINAN: How precisely would you want to expand that?

MS. OGAWA: I think it should be worded to include all internment who relocated or who were detained as a result of Executive Order 9066 and to include also in that mental health facilities and/or prisons.

FATHER DRINAN: Thank you very, very much.

SENATOR BROOKE: Mr. Chairman, I don't want to prolong this, but I feel compelled to comment upon the excellence of the testimony of this panel. I think the substantive material that they have given us, the research data, is going to be most helpful to the Commission.

Attorney Joanne Hue, I think we've heard many descriptions of the internment and what it meant, but your description of the interruption of the social, economic and political growth and development of the Japanese community was just eloquent; and I think more than eloquent. It's so basic and so simple that you were moving ahead at such a rapid pace in your development, and then came internment which interrupted that growth, and it could have been fatal for some communities as you most appropriately said, but then you have picked it up again and all you're asking for is to be compensated for that interim period where that interruption occurred. Thank you for putting it so simply. It's very, very helpful, I'm sure. All of you have been very, very helpful to this Commission. Thank you.

JUDGE MARUTANI: Senator Mitchell.

SENATOR MITCHELL: I think that Senator Brooke and I aim at the same things. There are two items in the very fine presentation which I think we should get more information on, if you have it.

One is the percentage drop in economic activity. The figures were very good but I wish, if you have them, you could give us citations on where fuller figures or additional figures could be obtained.

And the emphasis on all the leaders of the Japanese community being arrested by the FBI has been showing up all through the hearings of the Commission. I wish we could get any additional information we can there. And I've already

asked the staff to trace through, as much as they can, the reasons for the picking up of these specific individuals by the FBI.

SENATOR BROOKE: Mr. Misumi, you had some data that you could expand upon, and I trust you'll do so in writing to the Commission.

MR. MISUMI: We're in the process of preparing our written testimony, and we will be submitting original research and that will become available to you as soon as we complete it.

SENATOR BROOKE: Thank you.

FATHER DRINAN: One comment, that I think there is a precedent for the educational unit that you people, all of the witnesses are advocating; and as the Holocaust Memorial Council established by the Congress of the United States, of which Nellie Wyzell is the Chairman, and that is funded this year at \$800,000 to submit plans for a suitable memorial to the holocaust and also to educate the American people and the world about the holocaust. Thank you.

JUDGE MARUTANI: Thank you all again.

Now as I mentioned before, if the interpreters could summarize rather than give a word by word translation that may help.

And the translators are: Minoru Kuramoto -- do you have any written English translation available for the Commission?

MR. KURAMOTO: It's been turned in. The testimony of Shigenobu and Misato is consolidated and will be given.

JUDGE MARUTANI: All right. And, again, as I said, if you could summarize it.

All right. May we start with Shigenobu Kuramoto, is that who will start first?

MR. KURAMOTO: Misato is going to give the consolidation.

JUDGE MARUTANI: All right, fine. (Japanese spoken).

JAPANESE-SPEAKING WITNESSES

STATEMENT OF MISATO KURAMOTO

MRS. KURAMOTO: (Japanese spoken.)

INTERPRETER: My name is Misato Kuramoto. I am part owner, along with my husband and two sons, of a wholesale flower nursery which the Kuramoto family has owned since 1935.

I was born in Hawaii in 1917, moved to Japan in 1921, and then moved to California in 1937 upon my marriage.

My husband was born in 1910, moved to Japan in 1915, and then returned to California in 1926.

MRS. KURAMOTO: (Japanese spoken.)

INTERPRETER: The family business was acquired and operated by the family from 1935 to 1942, and from 1946 to the present. From 1935 to 1942, the business was operated by my husband and his brother. After 1946, upon our return from Topaz, my husband took over the operation of the nursery for reasons that will be detailed later. The business has been operated by my husband from 1946 to the present with my sons becoming involved from the 1960's to the present.

MRS. KURAMOTO: (Japanese spoken.)

INTERPRETER: In 1952 when we were ordered to Tanforan we were in the midst of the Mother's Day season. That's a

very important day in the wholesale flower business. By being forced to leave on such notice, less than three weeks, we were forced to sacrifice our entire crop -- the most important crop of the year -- which caused immediate financial hardship.

This immediate loss, added to the long term loss we incurred, cannot even begin to be estimated. Due to the years we were relocated the planned expansion of the business was put to an immediate halt and did not resume until the early 1950's well after our return from Topaz.

MRS. KURAMOTO: (Japanese spoken.)

INTERPRETER: While we were at Tanforan, my brother-in-law, my husband's partner, died due to an unknown illness. We feel his death was due to inadequate health care. We personally feel that the doctor's diagnosis of TB was in error. But the doctors did not have time to spend diagnosing or even listening to us.

My brother-in-law was transferred from Tanforan to a county hospital near Tanforan. There, he was placed in a small closet-like room. The only access to see him was through a small window, peering into a small dark room, unable to talk to him.

MRS. KURAMOTO: (Japanese spoken.)

INTERPRETER: By obtaining a gate pass each day we were able to go to the hospital in our attempts to talk to him, although we actually never did get to talk to him. We were told by the camp administrators to leave him behind; there

was nothing that could be done for him because he was going to die anyway. We were told that we should forget about him and go on to Topaz.

We were able to delay our departure long enough until his death, which occurred on October 10, 1942. During his stay in the hospital, he was given numerous TB skin tests, the results of which indicated that he did not have TB. It was not until two days before his death that the skin tests showed TB. We suspect that he contacted the TB from others in the hospital that were in his ward.

With my brother-in-law's death, we were able to hold a funeral service for him on October 11, and we departed for Topaz on October 12, 1942.

MRS. KURAMOTO: (Japanese spoken.)

INTERPRETER: We feel that if he had received more humane treatment and better medical care he would not have died then. Of course, he would not have faced the poor medical treatment if we did not have to relocate.

The death of my brother-in-law had a tremendous impact on the family business since he was my husband's partner, my husband's older brother, and a major force in the business. The lack of his presence in 1946, upon our return to California, created major problems that I'm sure would not have occurred had he not died.

MRS. KURAMOTO: (Japanese spoken.)

INTERPRETER: The foregoing represents only two incidents that occurred of the multitude of events that affected our

lives. Time does not permit the expression of all that we experienced, emotions that we felt, the discrimination that we encountered, and the financial losses that we suffered.

Thank you.

JUDGE MARUTANI: I must say that that statement was shorter than some of the English ones we've had.

All right. Tamotsu Tsuchida. Interpreter is Frances Nose.

STATEMENT OF TAMOTSU TSUCHIDA

MR. TSUCHIDA: Well, my name is Tom Tsuchida. I came from Oakland. I would like to speak English, but I will speak Japanese because that is easier to me.

(Entire statement given in Japanese.)

INTERPRETER: My name is Tamotsu Tsuchida, and I reside in Oakland. I was sent to a camp in Topaz, Utah for four years.

What I want to ask you is that how do you feel if this happen to you? Please think about it. If you yourself was a Japanese American and had to evacuate by your own government.

The rooms we had in the camp were about 20 by 18 and three people had to live in there. And we had three beds, and all our belongings were in that small space.

Another example was the lack of medication in the hospitals. The medications were provided by the U.S. Government, but the people who handled them were selling medication to the black market.

At the dining hall the menu was posted every day. We had never eaten what was on the menu. I have never seen a piece of meat or sugar during the whole years I have stayed there.

One night, a car driven by a Caucasian who worked at the camp was overturned in an accident. In the car they found a large amount of meat and two tires. What do you think about that?

I feel that it is justified to ask for compensation, at least \$25,000. Thank you.

JUDGE MARUTANI: Thank you.

All right. We will move on to the next Issei panel; Masuo Akizuki, Umeno Fujino, Kima Konatsu, Tsueko Yamasaki, and Soto Yoshida.

I wish to compliment you on your translation.

MS. NOSE: Thank you.

JUDGE MARUTANI: All right. We will start with Masuo Akizuki.

STATEMENT OF MASUO AKIZUKI

MS. AKIZUKI: (Entire statement given in Japanese.)

INTERPRETER: (Frances Nose)

My name is Masuo Akizuki. I live at North Third Street, San Jose.

As soon as the war broke out we became enemy foreigners. We were not to travel more than five miles from home. We could not leave our house after sundown. Any type of Japanese assembly was prohibited. This included Nisei and Sansei who were U.S. citizens.

I cannot express the feeling I had at that time. The treatment was worse than the prisoners in jail. Our family of six was so humiliated and frustrated about the future and we were angry towards the United States Government. Our

pioneer Issei worked so hard for the development of the United States of America. Soon after that we received our evacuation order. It was so sad that we had to leave in a few days. We could not even sell our household goods. No one wanted to buy anything. Even if we had someone to buy, it was like a giveaway.

We were allowed to take limited clothing and headed for the horse race track in Santa Anita. When we got there many people were already there. Our family of six was put in a small room without furniture. It was a sad day.

For meals, we had to stand in a long line for below average food. After spending several months there, we were moved to our last destination by train. We were not notified of our destination. The blinds were always closed, and we were so worried about the uncertain future.

We finally arrived at Heart Mountain in Wyoming. It was only the end of September and snow was falling. The temperature dropped to below 32 degrees in January the following year. We were in one room again with six iron beds.

When we left San Jose I felt so sad, and I felt I will never see San Jose again. Thank you very much.

STATEMENT OF UMEMO FUJINO

MRS. FUJINO: (Entire statement given in Japanese.)

INTERPRETER: (Frances Nose.)

My name is Umeno Fujino, and I am 85 years old. It was in January 1942, seven FBI men arrived in Salinas. One early morning the FBI men showed up at my door and messed up

everything in the house. They took a box full of silk handkerchiefs and scarves. They were probably worth about \$200 then. They were just so cruel. They even watched me when I went to the bathroom.

My husband was sick in bed, and I was afraid that they might do something to him. There were about 30 people in Salinas, including doctors, missionaries, Kendo and Judo-related people, who were taken into custody with handcuffs. Those left were just women and children.

One day all utilities, gas, electricity, and water, were cut off. We just existed in these terrible conditions with tears.

I remember one incident by which I was so humiliated. A woman got sick and I went to a Caucasian doctor. He told me that he was not going to take care of Japanese. Fortunately, I had some medicine and she recovered slowly. We were very happy about that. Salinas was especially bad.

April 7, 1942, we received an evacuation order and we had to leave within 24 hours. We were allowed to have one suitcase per person. We stored everything in the garage. Our friend, a Caucasian, said that Japan is such a small country that if the U.S. took a broom and swept Japan three times the war would be over.

Six months after we arrived in camp, I received a bill for \$75. This was to burn the household goods I left in Salinas. I was so shocked and humiliated. The same day, April 27, 1942 we were taken to the rodeo grounds. It was a stable and smelled of horse urine all over and seemed unbearable. I felt as though this was a place for dogs and cats.

We suffered so much.

In July 1942 we moved to Poston. Please do not repeat this again. And we should be compensated for our physical and psychological losses. Thank you.

JUDGE MARUTANI: Thank you.

Next is Kimo Konatsu.

STATEMENT OF KIMO KONATSU

MRS. KONATSU: (Entire statement given in Japanese.)

INTERPRETER: (Frances Nose.)

My name is Kima Konatsu, and I reside at 64 Hawthorne Way, San Jose, California. I was forced to move to Poston, Arizona on August 8, 1942. My husband had tuberculosis for some time. However, he had recovered from it at that time.

My husband and I and our 11 children arrived at the designated location carrying 13 suitcases and were told that my husband could not be allowed to go with us. We bid goodbye with tears, and I was worried about our future with 11 children. Later, I found out he was sent to Tahonga. During that four years we were separated, my children and I were allowed to see him only once.

When we arrived at Poston we met some JACL people and they told us to be patient. I felt somewhat better. The food at the camp was pretty bad. There were times my children got sick from the old powdered milk they provided instead of fresh milk. In order to go and see a doctor I had to find transportation first, as it was not always available. These were sad days.

Two years later, my family was able to move to Gila Camp

where my parents were. After four years in Tahonga Camp, my husband became ill and was hospitalized. He was left alone, naked, by a nurse after having given him a sponge bath. It was a cold winter and he caught pneumonia. After two days and two nights, he passed away. Later on, the head nurse at the hospital told us that this nurse had lost her two children in the war and that she hated Japanese.

Before the war broke out we could not buy land because we were Japanese. We finally bought 20 acres of land in our daughter's name. We cultivated the land for two years. When we got back after four years, we lost everything, including truck and farming equipment.

For a while we pitched a tent on the land and tried to buy building materials to build a house. However, no one was willing to sell us the building materials. Finally, we managed to buy them and built the house. I had to sell the 20 acres because of financial difficulties shortly thereafter. My three sons were enlisted in the U.S. military, and one of them became an officer.

I am 80 years old and became a U.S. citizen in April of this year. Thank you very much.

JUDGE MARUTANI: Tsueko Yamasaki.

STATEMENT OF TSUEKO YAMASAKI

MRS. YAMASAKI: (Entire statement given in Japanese.)

INTERPRETER: (Frances Nose.)

My name is Tsueko Yamasaki and I reside at 571 North Fifth Street in San Jose.

It was February 1942. My father who was sick in bed was

taken by Americans. My mother, brothers, sister, and I did not know what to do about it. We thought it was because my brother was teaching Kendo. I felt that Americans were very cruel.

I believe it was in March of 1942, when three men with uniforms showed up and turned our house upside down. They even thrust bayonets into the ceilings and walls. Neighborhood Filipinos were using shotguns at night, shooting at Japanese houses. I was so worried that my children might be shot.

On May 6, 1942, we received an evacuation order. Our five acres of strawberries were ready to be picked but we had to leave everything behind including a car, refrigerator and a brand new washing machine. We walked to Hayward Park and then we moved to Tanforan in the afternoon. Tanforan was a race horse track and the stables smelled so badly.

After six months, we were sent to Utah. About eight months later, my five-year-old son contracted polio. He started to vomit a lot of blood from his mouth and nose, and he looked like he was dead. We requested to put him in the hospital, but we were refused. The third day after he got sick he was finally placed in hospital. I cried and cried every day.

In the camp, two machine guns were placed inside. One day a 65-year-old man walking by the wire fences was shot to death. We were all scared for our lives.

The third year we were sent to Tule Lake. We had sent our first son to Japan in 1935; therefore, we requested to go Tule Lake. After the end of the war, we were sent to Japan by the U.S. Government. They put us on the old beat up ship.

We lost our strawberry crops, a new house, a three year old car and the rest of our possessions. This violation of human rights should not be happening in the future, and we should be compensated for our losses. Thank you very much.

JUDGE MARUTANI: Thank you.

Next is Soto Yoshida.

STATEMENT OF SOTO YOSHIDA

MRS. YOSHIDA: (Entire statement given in Japanese.)

INTERPRETER: (Frances Nose.)

My name is Soto Yoshida. I am 77 years old and live in San Jose.

It was such a long time ago, but when I think about it my pulse races and I cannot forget the distress, humiliation, and fear.

When the war broke out we were house sitting for a friend's apartment on East Sixth Street, Los Angeles. My husband was a truck driver and carrying vegetables from farmers to a market. When the war started "enemy Japanese" could not even go shopping except at certain times. We were ordered not to show lights outside. Therefore, we only used candles. Our children were afraid and didn't even go to school.

Three FBI men came one day and pushed their way into our house and asked if my husband was home. They turned everything over, threw our "Butsudan" down (a portable Buddhist altar) and broke it. I picked up the statue of Buddha and the rest of the pieces and wrapped them in the "furoshiki" (a piece

of cloth). They tore up all the family pictures we had also. The three men waited for my husband's return and told him to come with them right away. My husband said, "I'll go, but let me change my clothes and eat something before I go." They refused and my husband was taken somewhere unknown to us. The next two days, my children and I searched for him and finally found him in a county jail. He was wearing the prisoner's blue uniform, and a number hung from his neck.

Our meeting time was limited and the four of us just cried and cried. The guard said not to talk in Japanese -- use English. But we could not in English, and the children were too young to act as interpreters. I promised my husband that I would bring some the clothes the next day. The next day, when I arrived, he was already gone and no one could tell us where he was taken. We just hugged each other and cried. My children said, "Let's go find my daddy," and I did not know what to say to them. We all slept in one bed that night.

In May 1942, after 24 hours of the evacuation notice, we were sent to the stables in Santa Anita with one suitcase each and bundle of blankets. The urine from the horses was so strong we could not sleep at night. Just thin boards separated us from the next door neighbor's and we did not have any privacy.

In October 1942, we were sent to Arkansas. It was a long, long trip and all the shades were drawn. We were all dead tired. We finally arrived at Rohwer and entered a new camp there.

Two years later, my husband was sent back from a camp in North Dakota. He was so skinny, but we were so happy to be together again.

After the end of the war we went to Chicago. We worked more than ten hours a day in the kitchen at the Edgewater Beach Hotel. After close to 20 years living there we moved to San Jose in 1963, and I am still living there.

I also have worked in the dining halls at Santa Anita and Rohwer and made six to nine dollars a month.

We lost a truck, a car, a washing machine, and all our household goods. But we worked very hard in spite of the hardships we had experienced.

In 1948 I asked for \$15,000 as compensation from the U.S. Government. But they told us it was too much and I ended up asking for \$2,000 to cover everything. I do not know how many times I felt how miserable wars are. Thank you very much.

SENATOR BROOKE: Mr. Chairman, I wish to thank this distinguished Issei group for their very moving testimony here tonight and for reliving a very tragic and ugly period in their lives, which I'm sure that all want to forget.

I want to assure them, however, that their testimony is not only important to this Commission and its purposes, but that they, by testifying tonight, will encourage others who have been reluctant to testify to come forth and to speak on the record their experiences. Further, I want to assure them that they will not only be doing a great service to themselves; they have done a service to all of the rest of the Issei, the Nisei and

the Sansei, and future generations of Japanese. But even more, you have done more for your country, the United States of American, which should be grateful to you.

JUDGE MARUTANI: Mrs. Nose, with your ability to translate would you please translate that to the Issei? Speak right into the microphone.

MRS. NOSE: (Preceding statement by Senator Brooke was translated into Japanese.)

JUDGE MARTUANI: Thank you very much.

I want to thank you, panel, very much and you, Mrs. Nose. I wish we had you to summarize the other statements that we have received. Thank you again. (Japanese spoken.)

We are now at that point that I have been predicting all day; I'm sorry my prediction is coming true. We have over an hours and a half of testimony, as I guess, assuming that everybody stays on schedule, over an hour and a half; and we have considerably less time than that. However, let's plow ahead and see how much we can get out of the way.

Impact of Nisei/Sansei family -- Toshimi Kumagai, Mary Sugitachi, Kimiyo Okamoto, Eiichi Sakauye, and Shizuko Tokushige.

Those of you who could summarize, it would be most helpful, keeping in mind there are still a number of other witnesses yet to testify.

I want to alert the last panel that I may -- assuming time permits -- that I may skip over to the last panel consisting of Shirley S. Nakao, Dan Ono, Chiaki Ushiyama, Eddie Uyekawa and Mary Wakida, so be alert.

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All right. We'll start with Toshimi Kumagai.

PANEL ON IMPACT ON SANSEI/NISEI FAMILY

MR. KUMAGAI: My name is Toshimi William Kumagai. I presently live in San Jose, California. I am a single male parent raising three teenage children.

This oral testimony is presented with very mixed feelings and emotions because of all the previous testimonies I have heard thus far. It is also presented with some reservations because I don't want hassels from the majority of white population or to alienate them because of the redress and reparations movement.

It is difficult to express myself on all the experiences I have personally encountered prior to, during and after incarceration because these experiences happened some 39 years ago. I am going to submit a written report. I just got my dad's yesterday. I have heard -- they transcribed his tapes, I'll submit my written with his. It did make a impact, like these people before me. We're getting people like my dad to come out and share these experiences.

I was seven years old at the time of incarceration. My two brothers were three and nine years old; my two sisters, less than one and five years old. We were interned in Heart Mountain, Wyoming, for approximately three and one half years. My parents were both born in California.

As a third generation Japanese American, I firmly believe these were very formidable years in my character and emotional and psychological development. The years of internment, as well

as before and after, had a great and lasting impact and influence on the kind of person and American citizen I am today.

I would like to give a brief accounting of resettlement after being released from one of America's concentration camps. My dad came back to San Jose just prior to the end of the war with Japan. The rest of the family waited in camp. He was looking for a place to work and live. Jobs and places to live for Japanese were scarce. Lots of discrimination against our own race.

He finally found an Italian family that needed people to help harvest their agricultural crops; prunes, apricots, walnuts -- you name it, I picked it. The whole family picked it. We were able to buy an old jalopy to get around in all by helping to pitch in. We stayed at this place for approximately a year, and Dad found another family that would provide a home for us. Dad would do gardening and the rest of us would help with harvesting agricultural crops. This lasted approximately three years.

Dad and Mom worked seven days a week doing domestic work, extra gardening work, and everything they could. The rest of us used to help by picking fruit. Dad started to re-establish his gardening business after his regular job.

He and Mom finally scraped up enough money to buy a home on the east side of San Jose; they still live there today. It took approximately ten years for them to really get back on their feet economically since being incarcerated.

My time is nearly up, and I would like to make some recommendations to you. My Dad and Mom will be 70 years old next year. He is one of the gardeners someone earlier spoke about that still supplements his income by gardening. They will also be celebrating their 50th wedding anniversary as loyal American citizens.

I would like to see them get some remuneration for the wrong doing by the United States Government in placing them, natural-born American citizens, in American concentration camps. They spent over 1,000 days being uprooted. If they were given \$25 a day for this wrong doing, you get your magic number of \$25,000. It would certainly be of help to them if you could help them out in these trying times.

Thank you for giving me the opportunity to state some of my concerns.

JUDGE MARUTANI: Thank you very much.

Next is Mary Sugitachi.

STATEMENT OF MARY SUGITACHI

MS. SUGITACHI: I am Mary Sugitachi --

JUDGE MARUTANI: Could you move that microphone up closer?

MS. SUGITACHI: Yes.

I am Mary Sugitachi. I am from Los Gatos, California. I was only 16 years old in 1942 when my family, as well as other loyal Americans of Japanese ancestry, were suddenly and cruelly denied all Constitutional, civil, and human rights and privileges as citizens. There was no due process of law. All Japanese Americans were automatically judged guilty by virtue of their ancestry.

Until the issuance of Executive Order 9066, my family resided in a primarily Caucasian section in Stockton, California. We owned two stores. We were well received in our community. The imposed curfew after the events of December 7, 1941, severely confined our efforts to engage in business as usual. The newspaper and radio media constantly contributed to the growing hysteria and ill sentiments directed toward Japanese Americans with their incessant flow of racist, slanderous propaganda campaigns.

How do you measure a family's economic loss? How can you measure the loss when your father, who struggled for many years, trying to scrape up a few dollars and deciding to buy a beautiful home, build a store and then eight months later to be incarcerated? No, no one could answer me that in terms of pain, trauma and suffering.

My family's economic losses included a large, fully furnished, three-bedroom home situated on a three/fourths acre city lot. Also, we had fully furnished the house with priceless art and chinaware that we had to leave behind.

We had two grocery stores fully equipped from the shelves to the refrigerator cases, to the candy cases, to the fruit and vegetable stands and a 1940 four-door Chevrolet. How can you ever estimate such a loss? I just came to an estimated of \$20,000 in 1942 dollars.

In a rushed attempt to dispose of our worldly goods, my father suddenly became ill and he had to be confined in a hospital. On the second day of his stay there I found him to be severely distressed. He stated that the nursing staff

constantly and continually made racist and derogatory statements and practically refused to service him. I was 16 and I was astonished to think where life in America is so highly cherished that he could be overlooked in that situation.

And then, due to lack of time, my family was forced to employ the services of a real estate agency. After paying for exorbitant service and insurance fees, we received virtually nothing.

Humiliation, fear, and apprehension filled my heart as we arrived at the Stockton Fairground Assembly Center. I was overwhelmed by the endless barbed wire fence. I never envisioned that in America, in the land of the free, I would be held a prisoner by U.S. soldiers with rifles for no apparent just cause.

During camp life, my older sister became severely depressed. There, she became a person with no real identity. These feelings intensified with my family's relocation to the desolate Rohwer, Arkansas internment camp. She was unable to cope with the hardships of conforming to the daily routines of getting into food lines, the general lack of privacy in the shower stalls, community faucets for brushing teeth and communal restrooms. My sister felt that she lost her dignity, her self respect, and her femininity. I was disheartened to see a beautiful, intelligent, high-spirited young woman becoming cynical, high strung and hardened. Fortunately, she was one of the first persons to be permitted to leave this detention center.

Another incident vividly in my mind is when I became ill from eating U.S. supplied rotten fish. I recall being sick for days in the camp infirmary as a result of the former. After that, I was really extremely reticent about eating food served at

this detention center.

In regards to my education there, it was absolutely appalling. I endured two years of inadequate education. The courses offered included music appreciation, history, commercial law, nutrition, composition and art. Where were the courses offered in sciences? No mathematics, no foreign language or other college preparatory courses. We were supplied with both unqualified teaching staff and outdated textbooks.

When I was allowed to leave the internment camp, I traveled to Ann Arbor, Michigan to try to enroll at the University of Michigan. I aspired to become a nurse. That dream was not to be realized. I was denied admission because I did not fulfill the prerequisite course work requirements and because they did not recognize the Rohwer, Arkansas school as a bonafide institution.

Rohwer, Arkansas weather was and still remains hot and humid in the summer, contrasted by cold, snowy winter. Climatic conditions made it difficult to endure. I personally feel that the former endangered my health, irreparably damaging my immunity system. At present, I cope daily with the low resistance level of a 30-year battle with degenerative, crippling rheumatoid arthritis. To date, I weathered over ten surgeries attributed to this disease; the former included two knee joint replacements, eight finger joint replacements and a bunion replacement, etc.

The joys of youthhood were denied to me. The quality of life was extremely poor and not realistic during those traumatic years. After incarceration, I had to start life over alone and in a different environment, lacking both money and marketable skills.

\$25,000 each person minimum does not seem neither nor unreasonable as a monetary form of compensation from the United States Government. This seems adequate, especially when you consider that all of the 1968 Democratic Convention protestors who were only incarcerated for a few days were compensated \$10,000 each for wrongful imprisonment. In addition, a community fund should be established for Japanese Americans, Issei and Nisei.

Because Americans of Japanese ancestry were singled out for attack unjustly, I feel that redress by the United States Government highly in order. For all of those injustices, vindication will help restore my pride and my dignity. Vindication is absolutely essential in restoring my faith in the American judicial system. Thank you.

JUDGE MARUTANI: Thank you very much.

We will hear next from Kimiyo Okamoto.

STATEMENT OF KIMIYO OKAMOTO

MS. OKAMOTO: I am Kimiyo Okamoto of San Jose. Prior to evacuation we had a successful hotel business in Sacramento. Because of time that was allocated to us, we were not able to sell our hotel. All our personal properties, and new car, were given to our guests that lived at our hotel. One of the trusted guests offered to managed our hotel. He was inexperienced, but we had him to take care and manage our hotel -- we had no other choice.

My husband was 35 at the time, and I was 31. We were sent to the assembly center and then to Tule Lake. When Tule Lake was segregated we went to Rohwer, where my family was sent.

I became ill with upset stomach and nausea in Rohwer. A Caucasian doctor diagnosed a tumor. I was really alarmed and frightened because the attitude of this doctor did not make me comfortable and I had some distrust. My mother took me to her midwife friend who lived in our camp. She said I was pregnant. I immediately made arrangements to leave for Chicago where my husband was on war effort. I stopped over in Jefferson City to see a doctor friend who verified my pregnancy.

After my husband's contract was over, we returned to Rohwer where I gave birth to a baby boy. He was heaven sent, because I almost lost him. And also, he was my second son after 13 years.

In time, we were urged to leave camp to relocate. During our concentration in Tule Lake, our hotel business was running into deficit due to inexperienced management. We were forced to sell at great loss, so we did not have any place to go home to. Our family, with old parents and young children and insufficient funds, made it difficult to leave camp.

We went to Stockton, my birthplace. My husband found work for his parents picking potatoes in the Delta Islands. We left our teenage son with my uncle in Stockton so he could enroll in school.

We went to Turlock to a labor camp. They needed strong men like my husband to load and haul grapes. I was hired to pick grapes even with a baby. Each morning, the crew of over 50 men were transported to a distant vineyard. I got up at 4 a.m. to prepare the baby and myself. Carrying my baby with milk, diapers, blankets, and keeping up with the crew was a severe hardship on me.

Due to evacuation, we were stripped of our rights as an American citizen, and suffered great indignity. I understood what my Issei parents went through for us. They had 11 children. My parents did everything they could to raise us to be upright American citizens.

I remember my father encouraged me to join at the age of 15 years as an associated member of the American Loyalty League which was in existence before the JACL. My brothers were in the Scouts.

Our tragic and traumatic experience was not told to our children because to me it was a shameful act that was done to us by our government. But through my faith in my religion, I have no anger or bitterness.

My Caucasian employers tell me they cannot understand why I am not bitter. They certainly would be. And they tell me, "Kimiyo, I sure hate to see you scrub my floor when you deserve something better. I hope someday you will not have to work so hard."

To live with bitterness and anger is to destroy myself, so I always try to look on the good side. We did not want our children to grow up with any biased feeling toward our country. We wanted our children to be honorable, law-abiding, loyal American citizens just like our Issei parents raised us to be.

I would like to go back to resettlement. After grape season, we contracted an asparagus ranch. My husband opened the camp and recruited 21 eager, young men out of high school, out of the evacuation center to do the harvesting. In the beginning,

everything was fine until the warm weather. We could not keep up with the harvesting even though we worked hard till we were exhausted. Finally we gave up, with great loss. We went to Stockton Buddhist Church Hostel, and there we found out my brother-in-law was share cropping in San Jose. We went there to work, determined to get back on our feet.

When we saved some money, we borrowed enough to lease a 53-acre farm; if we bought the equipment from them. Now we were together as a family, and we were very optimistic. But resettlement was a constant struggle for us. We made a little progress and each time encountered drawbacks.

Within the several years on this farm, our first traumatic experience was a fire starting from a workmen's bunkhouse and spreading to our barrack and burning everything we owned. We were lucky to run out in our bare feet in our night clothes. This fire was of unknown origin. It burned us out because someone had left an abandoned car on the road and the firemen could not reach us in time.

In a year or so, my father-in-law was stricken with a stroke. And a year or so after that, we were evicted from the ranch because they had leased it to a Caucasian farmer. The landlady had promised us, when we ask for renewal of the lease that -- she said, "You are like one of the family. I will never evict you." But when she got a new manager, things changed. We had to be moved with our crops still unharvested -- just given a few days. We were lucky to move to a neighboring small farm where there was no housing. My husband bought a farm house and had it moved

there. Now, we thought, everything will be fine.

In a couple of years the well went dry and we lost our crops. We were really down again. My husband found work at Sylvania as a maintenance worker. I went to work as a domestic worker.

In two and a half years, my husband came down with a stroke, and with the next four years, he suffered two strokes and two heart attacks. He has been disabled for 20 years now. He is past 75. I am 71 and forced to retire due to my health.

The problem of not being able to get back to pre-evacuation economic status is not unique to us alone. I have many, many friends who are among the silent Nisei who are unable to tell their stories, and many who have gone beyond just struggling. I speak for them also.

I am grateful for this opportunity to have the privilege to speak today. I sincerely hope the government will compensate us as a symbol of injustice in the sum of \$25,000. Thank you.

JUDGE MARUTANI: Thank you.

The next witness is Eiichi Sakaue.

STATEMENT OF EIICHI SAKAUE

MR. SAKAUE: Honorable Chairperson, Mr. Marutani, and honorable members of the Commission. My name is Eiichi Edward Sakaue. I was born and educated in San Jose, lived in San Jose all my life, except during the war years when I was confined in a concentration camp at Heart Mountain, Wyoming for two and half years. I am now nearing my 70th birthday.

When Pearl Harbor was struck, it was a great shock to me and my parents. Shortly after Pearl Harbor, curfew laws were set up

for all Germans, Italians, aliens and persons of Japanese ancestry, regardless of citizenship. Within a short time, curfew for Germans and Italians was lifted and applied only to all Japanese ancestry on the west coast. During this period, I was arrested for curfew violation -- which I thought was unfair. I was on duty with an agriculture commissioner looking over crops on various ranches when I was arrested. The slogan during the war years was "Food for Victory."

I have been taught in our schools and universities that we Nisei, or second generation, are American citizens by birth. I have supported the Constitution of the United States faithfully and believed in her rights. Therefore, it was a great shock to me to be called a second class citizen, not being able to exercise my rights.

When Executive Order 9066 came into being, again I was in greater shock. That order called for evacuation of all persons of Japanese ancestry regardless of whether he served in the United States Army in World War I.

A short time before the order to leave our home, I was called to Civil Control Administration to make arrangements to dispose, or to make arrangements for the operation of our ranches. I went with very heavy feet, because we Nisei as American citizens would not be affected by it. It was not so. My Caucasian friends believed also that we Nisei would not be told to evacuate as we were American citizens. But, the day came and we were told to register at San Jose State men's gymnasium, where we were assigned to a family number, or tags.

We had two weeks to prepare ourselves to leave our home for an unknown destination, taking only bare necessities that we could carry in both hands.

When we arrived at Santa Anita Assembly Center, we were confined behind barbed wire fences with sentry all around us with spotlights. This was for an unknown duration of humiliation and torture. After two and a half months of living in the horse stable, we were again boarded on a train to leave for another unknown destination, shades drawn.

We arrived at Heart Mountain, Wyoming after a few days and were greeted by snow. Sometimes it got 35 below zero. These camps, which are said to be relocation centers, are really and truly a concentration camp. We had no freedom of movement, not being able to exercise rights as American citizens. A very humiliating experience and I hope that it never is again repeated.

This trauma that I have gone through, I think it deserves a careful thinking in the line of redress. I thank you very much.

JUDGE MARUTANI: Thank you.

The next witness is Mrs. Shizuko Tokushige.

STATEMENT OF SHIZUKO S. TOKUSHIGE

MRS. TOKUSHIGE: Members of the Commission, I am Mrs. Shizuko Tokushige from San Jose. Thank you for this opportunity to relate some of my experiences caused by Executive Order 9066, effective during World War II.

In February 1942, while I was at the Red Cross center rolling bandages and my husband was at work, our home was broken into and

thoroughly searched by the FBI. Upon returning home, we were told to sign the search warrant. We refused. The agents threatened to arrest my father-in-law who lived next door, so we reluctantly signed.

In March 1942, I was pregnant and due any day. The hospital was outside of our five-mile restriction area. Therefore, we chanced traveling more than 10 miles to apply for a travel permit which required for anyone traveling beyond five miles of their home. We were refused. A Caucasian doctor contacted San Francisco for us, and a permit was then issued.

I was a 20-year-old mother with a two-week-old baby when we entered the Salinas Assembly Center in April 1942. Our only possessions were the things that we, my husband and I, could carry. Food was definitely inadequate for a nursing mother. Breakfast consisted of toast, coffee, occasionally an egg or bacon. Dinner was an ice cream scoop of rice and a cold sardine, a wiener, or sauerkraut. I understand that later investigation proved black marketing of the food by the Center's director.

In July of 1942, we were loaded into rail cars. Mothers and babies and small children were separated from their husbands for the entire three-day trip to Poston Relocation Center in Arizona. We did not have any food during our trip because the food picked up at the Fresno train stop had spoiled. Bologna sandwiches had already turned green and the cartons of milk exploded when opened.

In the same rail car was a mother with a ten-day old baby which had hernia surgery at the county hospital. The baby was placed on the train even though the doctors and parents had

implored the authorities to leave the baby behind because he would not survive the trip. The baby died with the mother begging for help and no medical care was given.

At Parker, Arizona we were transferred to buses for our final ride to Poston on an Indian reservation. With baggage and carryalls hanging from my arms, I was contemplating what I could leave behind since my husband was not allowed to come to my aid. A soldier said, "Let me help you, put your arms out." He proceeded to pile everything on my arm. And to my horror, he placed my two-month-old baby on top of the stack. He then pushed me with the butt of the gun and told me to get off the train. Knowing when I stepped off the train my baby would fall to the ground, I refused, but he kept prodding and ordering me to move.

I will always be thankful that a lieutenant checking the cars came upon us. He took the baby down, gave her to me, and then ordered the soldier to carry all our belongings to the bus and see that I was seated and then report back to him.

After a dusty, hot, uncomfortable 10-mile bus trip in 120 degree weather, we arrived in Poston. I regained consciousness on an army cot, hearing Dr. Sasaki saying, "Sue, can you hear me? Here's your baby." Then someone told Dr. Sasaki to leave because he was in charge. A Caucasian doctor had the MP's remove Dr. Sasaki.

In the months that followed, this doctor made errors in diagnosing and treatments. Due to his mistakes, babies died. Eventually, he was removed and we heard that he was an unlicensed practitioner claiming to be a doctor.

After much frustration and delays, my husband located us. We were finally reunited as a family and assigned a room. The lack of care for my baby's well-being will never be forgotten. She weighted less than 13 pounds at six months, because she was not able to digest the canned milk provided and every ounce was vomited back up.

We contacted a friend who owned a pharmacy by letter and asked him for help. He sent us all the SMA formula milk he could whenever he could. In between receiving supplies of SMA, we fed our baby water and ice to alleviate her hunger. Eventually, as she became able to digest solid food, our problem of providing for our baby was eased.

Basically, I have come here to testify today because I would not want this experience ever thrust upon anyone in the future. I was an American citizen of Japanese descent, with brothers in the U.S. Army, and whose father had gone to court to remove her dual citizenship. I had only one country, the United States of America.

I believe that the hardships, suffering, and financial losses incurred justify the monetary compensation ranging from \$25,000 to \$50,000 should be paid to each individual; and to the Japanese American community for establishing programs for the Japanese Americans, especially the elderly. Thank you.

JUDGE MARUTANI: Each of the witnesses are invited, if you have not submitted your statement, even though they are handwritten -- that shows that it's genuine, as a matter of fact, rather than being typed. Please turn it into the staff.

And I don't know whether Mrs. Nose is still here -- I meant to mention that I'm sure the Commission would like to have the Japanese -- (Japanese spoken) they call it, the Japanese version of their statements, and we'll receive it into the record. So, Mrs. Nose, if you're still here, if you could collect those statements from the Issei witnesses. So would you please turn them in? Thank you.

I might mention that the Public Community Opinion panel has relinquished, at least several of them have relinquished their time so that the Issei could have their statements translated. That's Yuji Bud Nakano, Judy Niizawa, and I'm sure Herman Santo joined in that. And we're going to try to get them in tomorrow. I can't make any promises on that.

Thank you again.

We now have less than 20 minutes for the next panel. Shirley Nakao, Dan Ono, Chiaki Ushiyama, Eddie Uyekawa, and Mary Wakida.

While they are gathering -- we will be recessing until 9:00 o'clock tomorrow morning. I don't know whether any of the witnesses for tomorrow are here. I trust a number of you are.

Again, tomorrow is a very, very heavy agenda; and if you could trim it down. I'm sure that you witnesses have understood that the Commissioners are quite conversant with the background facts, and if you could eliminate much of that, should such be contained in your statement, and supplement the information that you know we already have. Your statements will be received, and it will be officially into the record just as if you had testified.

All right, Shirley S. Nakao.

PANEL ON IMPACT OF RACISM/SEARCH AND SEIZURE

STATEMENT OF SHIRLEY S. NAKAO

MS. NAKAO: Chairperson and members of the Commission. My name is Shirley Nakao, I am a Sansei and an attorney and a member of the National Anti-Racist Organizing Committee, an organization committed to the struggle of racism in all its forms. We have chapters in the San Francisco Bay area, Seattle, Los Angeles, New York, Boston, and Washington, D.C.

First, as a Sansei, I would like to testify to my family's experience during the internment period. For various reasons, my grandmother, father, and my two aunts who experienced the camps, cannot testify today.

My grandmother, widowed, worked in the canneries and raised four teenage children who were all born in the U.S. at Terminal Island. In 1942, our family was ordered to evacuate on just 48 hours notice. Possessions were sold at a fraction of their cost and the rest of what they could not sell they simply abandoned.

Our family was sent to Santa Anita Assembly Center, then to camp Rohwer, Arkansas. My father's younger brother was 17 years old when he entered the camp. He was very bright and had hopes of continuing to college. However, camp life depressed him as he saw his dreams of college and a bright future fade away. His depression became so chronic, and so severe, that the camp authorities suggested he be transferred to camp Jerome, 25 miles away. Shortly after being transferred, he committed suicide by hanging himself. Sadao was dead at age 18, a year after he entered the camp.

Senator Hayakawa has described the camps as a "three-year vacation." Our family lost a member. It was not a vacation. The experience for my family was so painful even today they can barely speak about it, and thus, I did not learn the tragic period of U.S. history from my family when growing up.

Now what is this history? Was the internment of Japanese simply a historical accident? The evacuation followed decades of anti-Asian hostility and racist propaganda sown by newspapers owned by the Hearsts and the McClatchys. It was first directed at the Chinese and then transferred to the Japanese. The result? The Alien Land Act, Japanese aliens denied citizenship, stopping Japanese immigration in 1924, scapegoating Japanese during economic recession as a threat to white labor. Also, targeting Japanese during the war as enemies and saboteurs unleashed one of the most racist demagoguery against a group of people that the U.S. has ever seen.

For example, Damon Runyon, a well-known and famous syndicated journalist, wrote in 1942: "These (Japanese militarists) are barbarians we are fighting and they have resolved to destroy the English speaking white race; hence, we must, in the interests of our own self-preservation, do everything possible to destroy them. The people of the west coast who have lived closer to the Japanese than any other Americans have long estimated them as a low species of human beings and it is becoming increasingly clear that they had the measure of the Japs."

This patriotic jingoism based on racism irrationality equated Japanese Americans in the U.S. with the Japanese militarists in

Japan and was whipped up to help fuel the U.S. war effort.

Yet, there is a broader historical context in which to understand this episode of gross discrimination against a people based on national origin and race in the U.S. The systematic separation of people on the basis of race, color, and national origin to be specially exploited and oppressed has historically been, and is, an integral part of the development of the U.S. as a nation.

From the genocide of native Americans in the plunder of their lands, the enslavement and segregation of Blacks under Jim Crow, the annexation of Mexican land, Manifest Destiny, to the use of Bracero labor. The blood, sweat, and tears of people of color stains this land which has been made prosperous and mighty by our labor.

The discrimination against Japanese Americans was not a historical accident. Much of the original demand for the evacuation came from special interest and pressure groups which had for decades the economic interest in restricting the Japanese. Demands for exclusion came from commercial competitors of west coast Japanese, from operators of great farm industries, from nursery grower groups, from rivals of the distribution of farm produce, and from the backward sectors of the organized labor movement.

Principal responsibility, however, for the camps rests with the U.S. Government. By a Presidential Executive Order, Congressional act, military direction, and judicial sanction by the U.S. Supreme Court, evacuation and imprisonment of Japanese Americans took place.

What should be the remedy for this travesty of justice? The National Anti-Racist Organizing Committee has endorsed the National Coalition for Redress/Reparations and supports all their demands. Thus, we support, among other things, the \$25,000 minimum for each individual who was evacuated and interned and the money for a community trust fund. It will be a concrete expression of the U.S. Government to begin to rectify the injustice.

When you consider how much the U.S. Government is spending on the military budget and for war buildup, the millions demanded for compensation pales in comparison. The Reagan Administration and Congress are hell bent on escalating the already swollen military budget from \$222 billion for 1982 to spending \$1.5 trillion dollars over the next five years.

The U.S. Government is shifting its budget priorities away from social spending to the military. As the U.S. turns toward war, its saber-rattling can be heard world wide from El Salvador to the Middle East to Southern Africa. Most recently, the Reagan Administration has decided to go ahead with the development of the neutron bomb, which will cost millions. Ironically, Reagan's decision was made last Thursday, August 6th, the anniversary of the bombing of Hiroshima; and his decision made public to be printed by the press on Sunday, August 9th -- the anniversary of the bombing of Nagasaki.

The priority in the U.S. Governmental spending should be meeting human needs, not military needs. And in this case, Congress should compensate Japanese Americans as victims of militarily-imposed concentration camps.

How can we help ensure that innocent people are not put into camps again? First, the true story of the camps must be told. There is absolutely no justification for what happened on any basis; legal, moral, or otherwise. It was purely politically and economically motivated, and the true story must be told and incorporated into every school book that refers to U.S. history. It is not only Japanese American history, but an integral part of U.S. history for all the people of the U.S. to know.

Second, we must all take up the struggle against racism. We as Japanese Americans, Asians, Blacks, Latinos, other minorities and whites; we must unite to wage an uncompromising battle against all forms of racism and discrimination based on national origin. Whether it be taking a stand against rounding up Iranians into camps, or opposing budget cuts in social spending that affect our minority communities so sharply.

People organized and united can be a powerful force to make change for a better society. We shall resolve to stay united, committed, and organized even beyond these Congressional hearings in order to continue the just struggle for reparations. Thank you.

JUDGE MARUTANI: We only have five minutes left. I don't know what we're going to do. I've been warning the entire group all day.

Mr. Dan Ono, San Francisco.

STATEMENT OF DAN ONO

MR. ONO: Mr. Chairman and members of the Commission, my name is Dan Ono. I was born in Mountain View, California in 1916.

My problem is having a terrific inferiority complex. The reason for this complex is the treatment I have received just because my parents were from Japan. I always thought I was an American citizen just as much as anyone else, no matter where his or her parents came from.

While going to grammar school and high school in Santa Clara, a bunch of rowdy fellows used to say, "We are Americans, but you are a Jap, a foreigner." So I got back to them and asked them, "You mean to say you are an Indian?"

After I entered San Jose State College, I didn't experience too much racial discrimination until the talk about war was coming up. Since my money supply was very low, my own choice was to drop out of school and go to work.

I went to Douglas Aircraft Company in Santa Monica, looking for work. While standing in line for an interview, the guard asked me if I was a Jap. I replied to him, "Yes, I am a Japanese American." Then he said, "It makes no difference whether you are a citizen or not. We have orders from Washington, D.C. not to hire any Japs in our plants." So that was that.

Next stop was in San Diego, to another aircraft plant. The reply was the same -- no Japs, citizen or otherwise -- orders from Washington, D.C.

After being turned for the jobs I wanted, I took a job pruning trees, which was about the only kind of work available to me. After saving up a little money, I went back to San Jose State College. By this time the war talk was getting quite serious.

Some of my classmates volunteered for the Army air force and some for the Navy air force. So I decided to volunteer also. I went to the army recruiting office in the post office building in San Jose. The recruiting sergeant, with a big cigar in his mouth, was standing in the hallway talking to the cigarette man. I asked him where was the recruiting office. And he answered sarcastically, "Are you a Jap?" And I said yes. Then he said, "We don't want any Japs in our Army; you guys are no damned good, so get out of here."

After getting my bachelors degree and master mechanics license, my instructor got me a job in Long Beach as a mechanic for a private flying school. After about four months the news about the bombing of Pearl Harbor came over the radio. That was December 7th. On December 8th, the military police were assigned to watch every move I made at the airport. That was the end of that job.

I came back to San Jose and started to look for a job again. A professor friend at State College got me in as an assistant instructor in the aeronautics department until the evacuation. Here again, I lost another good job because of the order from Washington, D.C.

After spending some time in the concentration camp, I went to Chicago and worked in a machine shop until the end of the war. After the Japanese Americans were allowed to return to the west coast, I went to Los Angeles; this was in 1946. Again, I went looking for work. The employment office sent me to Republic Steel Company for an interview. The interviewer said that there

was a very strong feeling against the Japs, so he doubted if any of the workers would allow me to join them. So again, I lost a good chance to get a job. After working at odd jobs, I finally decided to go into business for myself. This was in 1956. I am still in the same business of plastic fabricating.

Since I was denied a lot of opportunities and had lost a good of time because I am of Japanese descent, I sincerely think that this \$25,000 minimum monetary reparation is in order. Thank you.

JUDGE MARUTANI: Thank you.

We all are going to be risking the generous hospitality of Golden Gate University -- we are going over time. I am going to take a risk on that -- we all are, not I.

The next witness is Chiaki Ushiyama.

STATEMENT OF CHIAKI USHIYAMA

MR. USHIYAMA: Mr. Chairman and fine friends -- (pause)

JUDGE MARUTANI: Now I understand that your statement is to be in Japanese. You feel free if you feel more comfortable to do that.

MR. USHIYAMA: Yes, please, Mr. Chairman.

(Statement given in Japanese.)

INTERPRETER: My name is Mari Matsumoto -- should I spell it? M-a-r-i M-a-t-s-u-m-o-t-o. This is a very short and rough summary.

My name is Chiaki Ushiyama. There was widespread discrimination against Japanese and Japanese Americans. We could get only low

paying jobs such as housework and farm labor.

After Executive Order 9066 was issued, work became even more scarce and bank accounts were frozen; so that conditions were really tough for us. The governor at that time, Hiram Johnson, contributed to the hysteria and allowed our lands to be confiscated. He was a terrible man.

Americans viewed Japanese and Japanese Americans as one and the same; so that when Singapore and Manila fell and Pearl Harbor was bombed, they directed their anger and frustration at us. The media helped fan this sentiment with scary headlines and articles such as "A Jap Is A Jap; Japanese Americans Are Spies; Send Japanese Americans to Camps."

In camp, I knew a woman whose husband was taken away by the FBI to Santa Fe. Alone, she had to take care of her three children, one a babe in arms. With her elderly parents, she sold all the farm equipment. With no work and with her bank accounts frozen, she suffered a mental breakdown. This woman was a Nisei, a citizen; so why was she forced to leave her home? Isn't that a moral crime?

In camp, we were required to wear numbers just like prisoners, and there were MP's marching around with bayonets. I asked then, and have continued to ask long afterwards, am I an American? When will I be recognized as one? Am I the enemy? No, I am not.

As far as reparations are concerned, people have asked about I feel about \$25,000. I feel we have a right to at least that amount for what we have suffered. In fact, I agree with George Iwao's calculation that he mentioned this afternoon and ask for

at least \$100,000. Thank you.

JUDGE MARUTANI: All right, the next to the last witness; Eddie Uyekawa.

STATEMENT OF EDDIE UYEKAWA

MR. UYEKAWA: Members of the Commission, I'll try and keep this as brief as possible as this is late in the night and we've been here for a long time. Okay.

My name is Eddie Uyetada Uyekawa. I am a Sansei, third generation Japanese American, born and raised in Gardena, California and currently living in Berkeley. Both of my parents are Kibei Nisei who were interned at Tule Lake, where my oldest brother was born.

I am here tonight to speak on behalf of the Berkeley Asian Youth Center, a community agency providing a number of services to Asian youth in Berkeley. The Berkeley Asian Youth Center is a member organization of the National Coalition of Redress and Reparations. We fully support all of its goals and demands.

We have become involved in this issue on redress and reparations to Japanese Americans for a number of reasons. We feel that there exists a great need to educate Japanese Americans and other Asian American youth about their cultural heritage and identity in order to build and restore a sense of pride and dignity about themselves and their respective communities.

Also, the devastating impact of the concentration camp experience against Japanese Americans is the most blatant example of racism against Asian people in this country, cumulating from a long history of racial discrimination.

Asians have faced a long history of discrimination in coming to this country. Actions such as the Chinese Exclusion Act, Alien Land Laws, Immigration Act of 1924, and most tragically, the forced evacuation and relocation of 110,000 Japanese Americans has served to prove to Asians that they are discriminated against solely because they are non-white; to be treated as second-class citizens.

The effects of this continual discrimination has woven into the psychological, social, and economic upbringing of succeeding generations of all offspring. How can parents bring up their children to appreciate their cultural heritage when, because of this heritage, they have continually been discriminated and oppressed? Youth grow up to be ashamed of why they are and are forced to assimilate into dominant white society without a true sense of their own identity. This concretely manifests itself in youth turning their anger inwards, resulting in drug abuse problems, mental and social maladjustments, gangs, and juvenile delinquency.

In the public schools there exists little or no curriculum, or even mentioned in the history books, about the racial discrimination faced by Asian Americans; not to mention their considerable contributions to American society. This omission affects all youth and all people, because Americans are kept ignorant of the experiences and heritage of Asian people and are prone to accept stereotypes and distortions about Asian Americans such as: Fu Manchu, Charlie Chan, dog-eating Indochinese and the Japanese American as a model minority are a few examples.

If this "model minority" stereotype were true, why does there exist community social service agencies such as Kimochi and East Bay Japanese for Action serving elderly; the Asian Law Caucus, and Nihonmachi Legal Outreach, providing low cost legal services; and the Japanese Community Youth Council and the Berkeley Asian Youth Center, serving youth? These are only a handful of examples. But these agencies are vitally needed by the communities to serve the so-called model minority.

So, how can the Commission begin to address some of these injustices? First of all, the establishment of a community trust fund, a detail which has been spoken about extensively earlier so I won't go into detail now.

Second of all, the Commission must present a demand to Congress to appropriate funds and to provide accurate and substantial curriculum and education regarding the history and experience of Japanese Americans, as well as other Asian groups. This curriculum, if all possible, should be researched and written by Asian American historians, instructors, professors who are more than ably qualified. Many whose parents as well as themselves have experienced the reality of racial discrimination in this country. For too long, our history has been ignored and distorted. This curriculum has to be adequately distributed throughout the country, starting at the primary school levels.

In closing, in order to recognize the injustices inflicted upon Japanese Americans, the Commissioners must present to Congress a strong demand for monetary compensation for Japanese Americans interned in the camps of at least a minimum of \$25,000 per individual.

The Commission must take a courageous and principled stand for justice to be carried out and not bow down to an unfavorable political climate, as the U.S. Government did 40 years ago. Thank you.

JUDGE MARUTANI: For those who are taking the bus back to San Jose, I have information here that the bus is waiting to leave. So those who are taking the bus back to San Jose, that announcement is for you.

The next witness is Mary Wakida.

STATEMENT OF MARY WAKIDA

MS. WAKIDA: Thank you.

My name is Mary Chiseko Wakida, and my occupation is school secretary for the Berkeley Unified School District.

To the Members of the Commission: It took the greatest of effort and much encouragement from my family and friends for me to appear before you. This is a very difficult thing for me to do. But because I feel so strongly about my heretofore unleashed resentment of having had to experience such emotionally traumatic and difficult times as the result of the great injustice by the United States Government during, I believe, the most crucial three and one half years of my life, I am here.

I, too, had my father taken away abruptly by the FBI with no warning, no given reason. He was allowed no time to put his affairs in order; no time to say good-bye to his children; no time to give us his reassurances. I still cannot recount in detail without emotion that day and the days following.

I was then 13, my one brother 16, the other nine. With my mother, we lived and worked on a small farm. Like many other Japanese families, my father took care of all business, financial, and family affairs. And like other Issei fathers, he always stressed, because we are American Japanese, the importance of being more than a good American citizen. My father did not return to us until we were in Santa Anita concentration camp, some two and one-half months later. He was, during that time, interned at Santa Fe. He seldom talked about what he endured while there.

Our family, like others, lost everything we owned and worked for so long; our home, our farm, and any future plans we had were destroyed. In the beginning of our imprisonment in camp, my father was angry, resentful, disbelieving, and bitter; but still hopeful and still optimistic. As the months turned to years, however, he became depressed, felt defeated, frustrated, and very discouraged. He could not face the struggles of starting all over again here in this country at his age. And so with broken spirit, he made the sad and difficult decision to return to Japan and face an equally bleak future there.

This decision split our family and wiped out all my future educational plans. My mother, younger brother, and I accompanied my father to Japan. My younger brother and I had no choice; we were minors. My older brother remained here. He eventually joined the U.S. Army and served in the Korean War. He was awarded the silver star for bravery in action.

My younger brother also eventually served in the U.S. Army in the Vietnam War.

I strongly resent having been denied my constitutional rights as a U.S. citizen to continue to live here in the United States, which I considered my home. I resent having been denied the chance to seek a decent education in the United States.

The sum of \$25,000 per person in reparations has been mentioned. This sum should not and could not be construed as full restitution for my three and one-half plus years in incarceration. The psychological aspects that can never be erased, my lost educational opportunity, the humiliation, and the loss of human rights have no price tag. Thank you.

JUDGE MARUTANI: Thank you very much.

We will now adjourn; but before doing so, I would like to place onto the record that the time is now ten minutes to 10:00, I believe. And we want to acknowledge officially the generosity and kindness of the Golden Gate University.

FATHER DRINAN: May I just make one remark that I want to thank everybody who participated in these hearings yesterday and today. They were enormously instructive to me, and I know to everybody. And the thought that has come to me is this: Solan, the ancient Athenian jurist once said, "Justice will not come until those who are not hurt feel just as indignant as those who are hurt." Thank you very much.

Whereupon, the hearing was duly adjourned at 9:50 until the following day, August 13, 1981, at 9:00 o'clock a.m.

IN THE BOARD OF SUPERVISORS
OF
CONTRA COSTA COUNTY, STATE OF CALIFORNIA

In the Matter of Supporting
Efforts of the Presidential
Commission on Wartime Relocation

RESOLUTION NO. 81/778

WHEREAS the 5th and 6th Amendments to the Constitution of the United States of American state: "No person shall be deprived of life, liberty or property without due process of law. The accused shall enjoy the right to a speedy and public trial by an impartial jury and to be informed of the nature and cause of the accusation.", and,

WHEREAS during 1942-1946 some 77,000 American citizens of Japanese ancestry and 43,000 non-citizen parents were summarily deprived of liberty and property without criminal charges, and without trial of any kind; and,

WHEREAS the Contra Costa County Board of Supervisors has in the past on two occasions, February 6, 1979, and February 19, 1980, passed resolutions on a "Day of Remembrance," for the travail experienced by the Americans of Japanese ancestry during World War II;

NOW, THEREFORE, BE IT RESOLVED that the Board of Supervisors of Contra Costa County, California, hereby supports the efforts of the Presidential Commission on Wartime Relocation and Internment of Civilians:

- A) To determine whether Executive Order #9066 was justified as a military necessity;
- B) To examine whether internment was necessary to protect evacuees;

- C) To determine whether or not as a result of Executive Order #9066 remedies might be recommended for any wrongs committed.

PASSED by the Board on July 7, 1981 by the following

AYES: Supervisors Fahden, Schroder, McPeak,
Torlakson, Powers

NOES: None

Absent: None

BEFORE THE BOARD OF SUPERVISORS OF THE COUNTY OF SAN JOAQUIN,
STATE OF CALIFORNIA

R-81-1068

RESOLUTION REGARDING THE COMMISSION ON WARTIME RELOCATION AND
INTERNMENT OF CIVILIANS

- - -

WHEREAS, on February 19, 1942, President Franklin D. Roosevelt issued Executive Order 9066, which resulted in the uprooting and imprisonment of all persons of Japanese ancestry on the Pacific Coast; and

WHEREAS, in the Spring of 1942, 120,313 persons of Japanese ancestry, most of whom were American citizens, were forcibly evicted from their West Coast homes and subsequently incarcerated in American styled concentration camps; and

WHEREAS, not a single charge of wrongdoing was ever filed against any person of Japanese ancestry residing in the United States during World War II; and

WHEREAS, American citizens of Japanese ancestry and their alien parents, who were legal permanent residents, were never allowed the basic constitutional right of the benefit of a hearing or trial; and

WHEREAS, in addition to the \$400 million in property losses estimated by the Federal Reserve Bank of San Francisco in 1942, there were other immeasurable damages suffered, such as the loss of individual freedom, the destruction of personal human dignity, the loss of income and disruption of careers and the psychological trauma of having been innocent victims imprisoned for three and a half years; and

WHEREAS, the U. S. Supreme Court ruled in four separate test cases that such governmental action is constitutional and thereby established as precedent of law the right of the government to remove and detain a group of people solely on the basis of race; and

WHEREAS, Japanese American men volunteered from within barbed wire camps to join the 442nd Regimental Combat Team and demonstrated exemplary heroism, courage and patriotic loyalty as evidenced by the fact that the 442nd RCT became the most highly decorated unit in the history of the United States Armed Services for its size and length of service; and

WHEREAS, some thirty-nine years have passed without an official inquiry into the treatment of Japanese Americans in this chapter of American history; and

WHEREAS, on July 31, 1980, President Jimmy Carter signed Public Law 96-317 establishing the Commission on Wartime Relocation and Internment of Civilians to conduct such an inquiry and to recommend appropriate remedies to the Congress of the United States;

NOW, THEREFORE, BE IT RESOLVED that this Board of Supervisors commends the Commission on Wartime Relocation and Internment of Civilians on its official investigation of the events leading to the issuance of Executive Order 9066 and its consequences upon American Citizens and permanent legal residents of Japanese ancestry; and

BE IT FURTHER RESOLVED that this Board of Supervisors urges the Commission on Wartime Relocation and Internment of Civilians to study the issue of monetary redress to persons who suffered damages as a result of government actions undertaken pursuant to Executive Order 9066 and to recommend to the Congress that it enact appropriate laws to prevent the repetition of Executive Order 9066 in the future.

PASSED AND ADOPTED this _____ Day of July 7, 1981, by the following vote of the Board of Supervisors, to wit:

AYES: YOSHIKAWA, BARBER, ALVA, COSTA, WILHOIT

NOBES: NONE

ABSENT: NONE

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COMMISSION ON WARTIME RELOCATION
AND
INTERMENT OF CIVILIANS

Thursday, August 13, 1981

Golden Gate University Auditorium
San Francisco, California

Hearing reconvened at 9:00 a.m.

Before:

HON. WILLIAM M. MARUTANI, CHAIR

DR. ARTHUR S. FLEMMING

HON. HUGH B. MITCHELL

(535) 408 - 249

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COMMISSION ON WARTIME RELOCATION AND INTERNMENT OF CIVILIANS

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THURSDAY, AUGUST 13, 1981

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The Commission met, pursuant to notice, at 9:00 a.m., at the Golden Gate University, 536 Mission Street, San Francisco, California. Honorable William M. Marutani presiding.

PRESENT: Judge William M. Marutani, Dr. Arthur S. Flemming, and Senator Hugh B. Mitchell.

JUDGE MARUTANI: All right, ladies and gentlemen, would you please take your seats. Time is very precious.

Simply by way of explanation before formally opening the session, I want to explain that Father Drinan has to be down in Brazil tomorrow and, therefore, he had to leave today. It was a commitment he had made some time ago, and he could not break it. But, nonetheless, he did take out the past few days to be with us.

And, similarly, Senator Brooke had prior commitments and, again, notwithstanding the controller's strike, as I mentioned to you yesterday, he braved the strike, got stranded, and arrived here at 2:00 o'clock in the morning, his time, and remained with us for two days. So, I thought that by way of explanation, that should be mentioned to you.

The third session of the San Francisco hearings of the Commission on Wartime Relocation and Internment is hereby declared open.

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We will promptly proceed with the first panel: Keige Kaku, Tad Masaoka, and James Nakada.

Gentlemen, and all other witnesses, I want to again implore you to please, wherever, possible, summarize. I want to remind you that the Commission has now been sitting for -- this will be our sixth hearing. We have heard hundreds of witnesses. In addition to the six hearings, at least, this particular panel has sat in on two evening hearings over and above the regular hearings. And so I want to assure you that we are quite cognizant of the relevant plaques, and if you could avoid going over the basic 9066, the date, the camps; if you could avoid that and simply bear down on the substance of the supplemental information that you might have, it would greatly expedite matters.

We'll start with Keige Kaku. I also should remind you that the first bell will indicate that you have one minute to close; and I'm going to try to be much more stringent with that today. All right.

PANEL ON IMPACT ON JAPANESE AMERICAN VETERANS

STATEMENT OF KEIGE KAKU

MR. KAKU: Honorable members and Commissioners; my name is Keige Kaku. My army serial number is 39163044, and I was given an honorable discharge on December 31, 1942.

I was drafted in the U.S. Army about June 1941 and transferred to San Francisco Presidio waiting to be shipped overseas; because they were erasing all the ID's and all the dog tags were only allowed.

Then, in February 1942, the statement came out that all Japanese were to be transferred to Enlisted Reserve in our outfit. I got on a Greyhound bus headed for home in Brawley, for now I was transferred to the reserve. Upon arrival, I was very surprised that all my friends refused to drive me home. They told me that they were in a curfew, which I didn't know about. And all Japanese ancestors were to stay put in the house. The only choice I had was to walk home 14 miles, which I did.

When I reached home, everybody was home except my father. I asked mother where was my father. She said he was taken to a concentration camp by the U.S. Immigration, or FBI. I asked mother why she didn't write to me about this, and her reply was that if she did, I would react against the United States.

Before that, I wrote home to mother asking her advice on what she thinks I should do when I'm confronted with the U.S. Army -- I mean confronted with the Japanese Army. She replied to me that I am an American citizen, I'm American and my mother said that you should defend your own country, and that's your United States. In that way, mother will be proud that you have Japanese blood floating in your system.

Now that I was home and mother doing her best getting ready to evacuate, I took over the responsibility from here. First thing I did was to go to the War Relocation Center and ask for two-month stay. And they flatly refused me even with my proof of reserve paper. I didn't have any objection at the

time to send my family there, but I wanted to stay home. The reason for asking my stay for two months was to finish harvesting the farm crop which I owned, which was ready to harvest and settle all property I owned. I only had about one month to do all this, which didn't give me much time.

At this point, I lost all capital and investment that I had made; that is, farm crops that I had, the tools, the mules and homes, and everything else that I had. Please do not ask me all this in amount dollar-wise, because I have no -- I'll leave that to your judgment. Just put yourself in my time, my position, this frustration, time, pressure and everything and see what it's worth to you.

I shall never forget as long as I live and I am passing this over to the younger generation. When I do get my compensation in the dollar, would it eradicate the memory? It does not eradicate my memory. I shall take compensation as granted, and I shall put this under part of the U.S. obligation to do so -- that's my money.

I shall add a few statements to what General DeWitt made while all this was going on. "Once you're a Jap, you're always a Jap." Thank you very much. I shall always remember that, because I'm proud that I am a Jap. When he died, I said to myself, "You know where you can go."

Now I'm going to tell you some of the unbelievable experiences I had in the camp. I was called in for interrogation and asked, "Do you pledge loyalty to the United States?" Why should they ask me this when I have already served my time

in the Army, and I was myself in the Army?

I want to add a few statements that in my 391st Engineers Corps, people among our friends said, "I'm a German, why don't they give me the same thing?" And they said, "I'm Italian, why don't they give me the same thing?" One of them said, "If I were you, I would never come back to the United States Army again to serve the United States, because you'd be a dumb sucker if you ever do that." But I never took it that way. Thank you.

JUDGE MARUTANI: Mr. Tad Masaoka

STATEMENT OF TAD MASAOKA

MR. MASAOKA: Mr. Chairman, Honorable members of the Commission. My name is Tad Masaoka and I reside at 2701 Sunset Terrace in San Mateo, California. I was born in 1924 in Salt Lake City, Utah.

I've been employed by the Federal Government continuously since 1960 and currently serve as director of the Environmental Staff of the U.S. Department of Housing and Urban Development in the San Francisco area office. I am appearing as an individual and not for my employer.

I appreciate this opportunity to appear before this Commission and would like to discuss why I volunteered for the 442nd Infantry combat team. My focus is on this because I feel there is a compelling relationship between my evacuation experience and volunteering into the army. That relationship reflects our faith in democracy, not by me alone, not by hundreds of others, but by the thousands of us Nisei who made that same decision.

Many, like my brother Ben, who fell in a hail of German bullets while attacking a German machine gun nest in a rescue of the 36th Lost Battalion, was killed in that action. Or like my brother, Ike, who today is still one hundred percent disabled from a German 88 shell. They made that same decision, and many of them have paid for and are still paying for that particular decision.

But for the United States, our volunteering was utilized as a national and international banner that Americanism is a matter of the mind and heart and not one of race or creed or color. And I think our actions gave substance and meaning to that concept.

I was in Salt Lake City, Utah, early in 1943, when I read in the Pacific Citizen newspaper that a unit was being formed in the U.S. Army of Japanese American volunteers from the mainland U.S. and from the territory of Hawaii. Should I volunteer, or should I not volunteer, was on my mind for a long time, at least a month. It was a tough decision for me at that age of 19. Arguments against volunteering went over and over in my mind. America had not treated me as a citizen. It had forced me and my family, without trial or charge, into a concentration camp in Manzanar in 1942.

And even while in camp, my widowed mother, my older brothers Ben and Joe, my older sister Koke; we also had a brother, Ike, who was in the army at the time and he was denied his furlough to visit us in camp. He was a GI in uniform.

I reflect that Americans, and those in America in those days prior to the war, had not given me many citizenship opportunities. We lived in the segregated area in west Los Angeles. We faced very small quotas for professional and schools and had little success in getting jobs in business and government.

When I was age 14 and attending high school in west Los Angeles, my counselor got me to major in bookkeeping because my handwriting was too illegible to become a male secretary. I was easily directed away from engineering and business management, because all too many Nisei engineers were at that time working as clerks in grocery stores.

To consider volunteering into the U.S. Army was difficult because of the evacuation and my Manzanar experiences. Yet, there were other factors to consider. America was at war, and defense had the highest priority. And I agreed that Hitler Germany, Mussolini Italy and Tojo Japan had to be defeated. I felt strongly that I must be a participant in helping them defeat these totalitarian governments. But I, too, was an innocent victim of a wartime totalitarian act.

I often thought about after the war, and I did not want to become that second-class citizen again. The strategy to gain full citizenship rights appear to be through military service. Public opinion had to be changed about Japanese Americans. Volunteering into a segregated army unit, hateful as the thought of segregation was, would enhance the opportunity to change that public opinion.

I felt that the odds were that I would not return from the war, but I must volunteer for my country and for the future of Japanese Americans. Yet, I was afraid. Infantry combat service, perhaps a suicide unit as many predicted. Four of my brothers, Mike, Ike, Ben, and Hank were already in the service; and wasn't that enough for our family? No, I had to make my own contribution. So I took a bus to Fort Douglas in Salt Lake City and volunteered.

A redress to this issue must face future decision makers to make sure they are aware of the liabilities of unconstitutional acts. That liability in our nation is money. And it must be in such amounts to make clear that violation of constitutional rights of American citizens always carries with it an appropriate redress.

Our GI buddies, my brother and others, who died after volunteering for the camps have really thrown the torch to us to carry that struggle forward against discrimination and racial prejudice in America. I ask this Commission to accept that torch for our fallen brothers. Help right the wrong of evacuation and make known to America the tragedy of our incarceration and proclaim the magnificence of the 442nd and its volunteers from the concentration camps. Thank you, very much.

JUDGE MARUTANI: Before calling upon the next witness, will the witnesses after that, Frank Kageta and Taeko Okamura, please come forward so we can move right on with a minimum of delay?

The next witness is James Nakada. Mr. Nakada.

STATEMENT OF JAMES NAKADA

MR. NAKADA: Thank you, Honorable Chairman, and members of the Commission. I thank you for the opportunity to present my testimony before you. I have previously submitted a summary of what I plan to testify on.

I am presently the Assistant Regional Director for Compliance with the U.S. Food and Drug Administration, San Francisco. However, I am testifying as an individual and on behalf of my family rather than in any official capacity.

My testimony will be in three parts: One, the military contribution of our family. Second, the hardships of internment to my mother. And, third, the financial hardships suffered by the family.

Prior to World War II, two of my brothers, of which I have eight, were drafted into the military service. One had a master's degree and the other had three years of college. One applied for a commission and was denied the commission because of his ancestry. Nonetheless, he was drafted.

My parents felt that because of the two members of the family in the service, we might not be evacuated; however, we were sadly disappointed. During the war four of us volunteered for the military service, notwithstanding the treatment given or received by us by the country. Later on, one additional member was drafted. Thus, during World War II, there was a total of seven of us in the military service.

After the war, before the Korean war, two additional brothers went into the service. Thus, there was a total of nine members of our family in the army between 1941 and 1951. Our family has been written up in the Congressional Record. Both the House and the Senate have acknowledged the contribution of our family to the military support during World War II and subsequently thereafter.

The second aspect is the problems my mother suffered. Prior to World War II, my mother, who had 12 children, suffered from multiple sclerosis, rheumatoid arthritis and a tumor which left her totally paralyzed even before the war broke out.

In the Pomona Assembly Center, it was difficult but at Heart Mountain, Wyoming where we were incarcerated; she could hardly bear the 40 degrees below zero temperature of the first winter after having lived in and left southern California. Also, the barrack life for an invalid was difficult at best, with no plumbing, no ability to use bathroom facilities, or to be bathed or for eating facilities. My parents requested transfer to a warmer climate, and the War Relocation Authority acquiesced, providing that they pay their own way. They were subsequently transferred to Gila, Arizona.

At Gila, they of course had extreme temperatures, with no air conditioning and again in very crowded conditions. Eventually, they were asked to see if they would return to California. That was in the fall of 1944 when the war was

still raging in both Europe and Asia.

In January of 1945, they finally agreed to return to the west coast and they were among the first Japanese to return to Southern California, to a rather hostile climate. They were given \$500 for a family of seven to start life anew.

The third area is financial losses. This was obtained just recently. During the years prior to the war, my father's annual income was approximately \$10,000 per year. He had equipment, which was purchased in the few years before the war, valued at approximately \$25,000. Because of the optimism of my parents, they did not choose to sell their equipment during the hysteria of the evacuation. By the way, the land, the home they lived in was owned because one of my brothers was old enough to own property. They expected to return to the west coast without too much delay and they expected to be able to resume their farming.

During 1943 they were advised that the U.S. Government had seized all of their property, which was in storage, and they subsequently sued and were compensated approximately 8 cents on the dollar, which they were told they would receive, or they would receive nothing.

Thus, they suffered financial hardship in capital losses and income between 1942 and 1945 of approximately \$50,000, which in today's dollars would be about \$200,000. This does not take into account the mental anguish and hardships and suffering that they endured.

In discussing what would be considered a reasonable redress, or compensation from the loss, my oldest brother and I felt that the \$200,000 which would be in today's dollars, would only be a pittance for the major suffering that they endured. Thank you very much.

DR. FLEMMING: Mr. Chairman, I appreciate very much the testimony from all three members of the panel. As a former Secretary of the Department of Health, Education, and Welfare, I would like to take note of the fact that Mr. Nakada, in addition to his service to our country in the armed services, along with his associated in the Food and Drug Administration, are rendering outstanding service to the consumers of this nation, and I appreciate that also. Thank you.

SENATOR MITCHELL: Mr. Chairman, I'd just like to stress that even though we are forced to curtail the time given to testimony, the full testimony will be printed in the record. I've been asked whether that record will ever be printed and available, and I can say that the proofs of the Washington hearings have been received, which should prove to you that they are being printed and will be printed. Gentlemen, thank you very much.

JUDGE MARUTANI: The next witness is Frank Kageta on the issue of Loyalty Issues/Impact on a Repatriate.

PANEL ON LOYALTY ISSUES/IMPACT ON A REPATRIATE

STATEMENT OF FRANK KAGETA

MR. KAGETA: I would like my testimony placed in the records.

JUDGE MARUTANI: By all means. All statements will be officially received and made part of the record.

MR. KAGETA: My name is Frank Kageta. I appreciate this opportunity to appear before you to present my experience prior to evacuation, during and after the war.

Immediately after the war was declared, my first experience with this effect was a curfew placed upon us and the five-mile radius travel limitation which greatly restricted our movement.

My parents, prior to the war, were farmers and had leased a fruit orchard in Penryn, Placer, California. We continued working the orchard up until the time we were evacuated. We had to sell our automobile and truck as best we could under the trying circumstances at a great financial loss. And we also had to find a place to store most of our belongings as we were severely limited in the amount of personal effects we were allowed to bring with us.

In addition, we received no money from the time we worked the orchard prior to evacuation. In the fall of 1941, my brother was drafted into the service, in the armed forces, so at the time of evacuation my family consisted of my father, my mother, two younger sisters and myself.

We were first sent to what we called an assembly center located somewhere beyond Wheatland, California, a place called Arboga. A few months after our stay in Arboga we were moved to Tule Lake internment at the northern end of California near

the Oregon border.

After entering Tule Lake camp, we tried to make the best of an unjust situation. The most tragic, as well as traumatic, event that happened during my stay in Tule Lake that still remains with me is the questionnaire with the loyalty oath that was required of all of us to answer. I have never even mentioned this to my children. This, as you may know, was a controversial document that affected each of us 17 years of age or older, in one way or another. We were forced into concentration camps by the Government, and then we were being forced into taking a loyalty oath.

Furthermore, at this point there was no indication as to what the consequences would be for refusing. We had area block meetings on the issue. Rumors were numerous and sinister. We voted at that time, as a block, not to sign the loyalty oath. Soon after we voted not to sign this document, based solely on rumors, I was pointedly accused by my peers as having been seen going to the administration office to sign the questionnaire. Our family got together after this ugly incident and told them that I had not gone to sign the loyalty oath.

However, after much discussion as a family, we agreed that our family -- the best and only right course to take was to sign the loyalty oath expressing our loyalty to the United States. But I could not convince my parents that I should also sign that part of the questionnaire stating that I would

volunteer for the armed forces. They said my brother was already in the service doing his part and that I was needed to take care of the family.

The irony of the loyalth oath, if you would try and understand the condition and the situation, is that it placed undue pressure, peer pressure, on many loyal evacuees due to rumors and threats of bodily harm. Furthermore, philosophical and physical separation of family members, and among friends, caused directly by the emotion-laden loyalty question was a tragic event for many in camps.

Today, amongst friends and people I know there will always remain a question of right or wrong, doubts and fears that were engendered by the loyalty question. I wish there was a way to clear one's mind that regardless of whether we did or didn't sign the questionnaire we could still be good, loyal, American citizens.

I hope you, the members of the Commission, find in your hearts a way to clear the conscience of all evacuees under such conditions of duress as then existed of signing the loyalty oath or not signing does not truly measure a person's loyalty to the United States.

My folks, my sister, and I, were subsequently transferred to Heart Mountain internment camp in Wyoming. Soon after, my sister and I relocated from camp on temporary leave. A short time later, I was reclassified and inducted into the Army. Immediately after finishing basic training

in Florida, I was sent overseas and assigned to the 442nd Regimental Combat Team.

After the war and upon being honorably discharged from the service, I returned to Placer County, where soon after my brother and I bought a fruit orchard in Loomis. We still remain on the property, although I quit farming some 13 years ago and went to work for the Placer County Water Agency.

As I have mentioned before, the loyalty oath and its effect have really bothered me for years. At last, I have this opportunity to talk about it, express my inner thoughts about it, and finally feel comfort and peace of mind in getting it off my chest. Thank you.

JUDGE MARUTANI: Before moving on to the next witness, I want to say that Joseph Morozumi, Raymond Okamura, Oliver Anjo, and Henry Sokolski should be prepared near this front so we can move right on to that portion.

The next witness is Taeko Okamura.

STATEMENT OF TAEKO OKAMURA

MS. OKAMURA: My name is Taeko Okamura. I would like to submit my written testimony, plus a written statement by my daughter, Renee M. Okamura, for the record and present an oral summary at this time.

JUDGE MARUTANI: Those will be received.

MS. OKAMURA: I was five years old when I was imprisoned with my family in the Salinas rodeo grounds. While I was there, a growth was discovered in my eye, and the doctors

told me that I had to go to a hospital outside of the camp for surgery. My mother pleaded with the camp authorities to let her accompany me but the request was denied and I was sent to the hospital alone. Going to a hospital for surgery is a traumatic experience in itself, but for a young child who neither spoke nor understood any English and had very little social contact with anyone outside of my family, this was a doubly frightening experience.

After we were transferred to Poston, and during the conflict over the loyalty questionnaire, my mother was placed in an untenable position. My mother is a native-born American. She loved the United States and cherished her American citizenship. She was absolutely loyal and never would have done anything against the United States. However, she had four children who were stranded in Japan while they were visiting their grandparents and her husband was a Japanese citizen who could not become an American citizen.

Due to these circumstances, she wrote neutral after questions 27 and 28. But neutrality was not acceptable to the authorities and they forced her to make a choice. She was denied her right to remain neutral; in effect, the right to remain silent. And under such duress, she had no choice but to answer "no-no." There was no way she could swear to bear arms against her children in Japan or estrange herself from her husband. We were then transferred to Tule Lake.

The Hiroshima atomic bombing was horrifying news for our family. We had no way of knowing if my brother and sisters

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were dead or alive. My mother was frantic and decided to go to Japan as quickly as possible to see what happened to her children. Since independent civilian travel to Japan was impossible, the only way she could quickly get to Japan was to renounce her American citizenship and get on the expatriation ship. It was an agonizing decision but my mother renounced her citizenship. My father decided to stay in the United States and try to recover his frozen funds. I was to accompany my mother. My father left first. Then my mother, sisters and I were put on a train to catch our ship to Japan.

It was during the night and raining outside when our train slowed down at Klamath Falls station. The window shades were closed but someone told us to peek out. I looked out and there I saw my father standing in the rain all alone, waving to us. I was not to see him again for nearly 10 years.

When we reached Hiroshima we found nothing but charred, black, flat land with hardly a structure standing. But fortunately, my brother and sisters were far enough away from the blast and they survived. As soon as my mother found her children safe she tried to return to the United States. Her numerous applications to the American consulate went unanswered. She says there were many times when she wanted to end her life in frustration. It took her nine and a half years before she was allowed back into the United States.

It took me almost ten years before I got back to California. I left the United States for Japan when I was eight years old and went to Hawaii when I was 12. I was

18 years old by the time I was reunited with my family.

No monetary sum could ever compensate us fully for all the years of suffering. However, I think some token amount should be paid us in restitution. Fifty thousand dollars (\$50,000) per person is the minimum amount that would be acceptable considering the length and severity of our suffering. I would like the restitution to be paid very soon so my parents can gain some benefit from it.

Thank you.

JUDGE MARUTANI: Thank you, very much.

The next panel, James Morozumi, Raymond Okamura, Oliver Anjo, and Henry Sokolski. While they are getting seated, I am going to ask the panel that follows to be ready and move into the witness chairs: Alice Okazaki, Shin Mune, Haruyo Saito and Howard Takaoka. So please take your positions.

All right. We'll start with Joseph Morozumi, member of the California bar.

CONSTITUTIONAL AND REPATRIATION ISSUES/POSSIBLE REMEDIES

STATEMENT OF JOSEPH MOROZUMI

MR. MOROZUMI: Thank you. Good morning, gentlemen.

In December of 1941, the Morozumi family of San Francisco, mother, father and three teenage sons, were attending Roman Catholic schools in San Francisco, minding their own business. Following the sudden outbreak of war, the Western Defense Commander notified this family with posters on telephone poles that they were not to leave the immediate confines of their neighborhood. Later, by letter and by other means, this

family learned to their utter amazement that they had been ordered to vacate their home and board a bus for parts unknown. No notices were received accusing any member of this family of any violation of any criminal code, not treason, espionage, nor theft; not even the commission of a misdemeanor. The simple due process procedure afforded even a misdemeanant, i.e., to inform the accused of the allegations to enable him to defend himself, was utterly ignored in the case of this and 110,000 or more other persons of Japanese ancestry.

When Robert Smith was recently accused by the Commonwealth of California with several counts of rape, kidnapping and murder, the moment suspicion focused upon him the following things happened: (-) (1) authorities in three counties promptly informed him of the reasons for his arrest and detention. They informed that he had the absolute right to remain silent, the right to retain private counsel of his choice, and if he could not afford one, the state would provide him with one. Smith further had a right to have a complaint filed against him so that he could know what he was being accused of in order that he could better defend himself. He had a right either to have a grand jury investigate the facts of the allegations or to have a preliminary hearing in a court of law to determine whether there was sufficient and reasonable cause to believe that those crimes were committed requiring him to stand trial.

The authorities further informed him that he had a right to plead innocent and to have a trial, a speedy trial, a right

to be tried by 12 good men and true, the right to be confronted by witnesses so that he may know his accusers, the right to cross-examine in the search for truth and the right to take the stand or not according to his preference in his own defense. While awaiting trial, he had the right to remain free on bail. The defendant knew that should he stand trial and be convicted, he would still have the right to appeal to courts of as many as three or four layers, perhaps to the highest court of our land.

These rights were to him guaranteed by the Constitution of the United States and also the State of California. Were any of these materially to be denied him, a court might well have granted him a petition for the great writ of habeas corpus and ordered delinquent authorities to free the man. Now, I'm going to skip a few point here in the sake of saving time.

But, Mr. Commissioners, I ask you, at this point. I ask you to name me one, just one of these rights commonly afforded the common American criminal defendant, which in 1941 or at any other time later, was ever accorded us.

Aggressive men from the Federal Bureau of Investigation, under the aegis of its life-time leader, were unable over a period of four years to uncover one single instance of espionage or act of treason, as you already know. When the Federal authorities came to our homes looking for evidence with which to overwhelm us, without warrant or other authority of law, were they not committing an act of trespassing and

further invading our right to privacy secured by our Constitution? Should those not be compensable when they and others unlawfully and without authority of law confiscated our goods, were they not guilty of conversion or of civil and criminal theft? Ought not that be compensable? When we were forcibly confined to our homes before our forced removal, were we not falsely imprisoned? When we were all at gunpoint to board buses and trains to unknown destinations, was that not an act of assault? When transported to strange and unpleasant places without our consent, was that not a criminal act of kidnapping? Were we not once again falsely imprisoned when the gates behind us were shut and we were surrounded by barbed wire and assaulted again with gunpower manned by bigots ready to tear out our guts? Were these acts not made possible because of lies, slander, and libelous statements published, promoted, and instigated by the Government of the United States itself?

I want to add this. I feel very strongly that there was a great act of conspiracy between the Government of the United States and the press; including the San Francisco Examiner and the Chronicle, and many other papers in southern California. There was a conspiracy between the Government of the United States and the agriculture industry, the National Grange and the California Grange. There was a conspiracy between it and the patriotic societies, the Sons and Daughters of the Golden West, the American Legion and so forth. And these people ought to be made to pay for it, along with our government.

May I belabor the point that no trial in a form of any kind, let alone a court of law was ever provided, with which to determine whatever disease it was they thought we were afflicted with. Accusers - there were a plethora of them, but were we ever afforded the opportunity to be confronted by them? Were we ever afforded the right to cross-examine a single one of our accusers so that we could prove our innocence? Did we have the opportunity to put on our testimony before a jury of our peers so we could convince them that we had committed no wrong? Is this Commission then to be our court of final resort? Gentlemen, the highest court of our land has betrayed us and you know it.

Notwithstanding the most important deprivation of human rights ever set forth in writing by any civilized society, indeed in the history of the world, the accused in any criminal case is given more basic rights than were given to those of us whose faces were not white? Is it not plain as the nose on your face that as Ryo Mishima says, "Our only crime was our face." And that remains so to this day.

For these acts, and for each of them, I say to you, I demand compensation -- and I mean money compensation -- for each of these acts deliberately, maliciously and unconsciously promulgated. I demand, not ask for, a sum of money in an amount you dare not think about. So many outrageous acts cry out for compensation, beatings, threats and even killings. I can relate many, but I will omit speaking of them today.

But, I want to say one last word and that is this: many things have been said by some or one of the Commissioners about that compensation would not be regarded seriously by Congress. The truth is, we don't care whether it will or not. This is only the beginning. We intend to pursue this long after this Commission has rendered its report. We intend to show that we are living in a racist society, that we have not begun to face up to those issues. When Mr. Lungren says that if we give reparations to Japanese Americans, the slaves, or descendants of the slaves and others will follow suit; and I say, they ought to. We must consider it. Thank you.

JUDGE MARUTANI: Thank you.

Mr. Okamura.

STATEMENT OF RAYMOND OKAMURA

MR. OKAMURA: My name is Raymond Y. Okamura. I have a prepared statement entitled "The Issue of Imprisoning Children," which I wish to submit for the record, and from which I will present an oral summary. Also, I have prepared three other statements titled, "Euphemistic and Accurate Terminology," "The Myth of Census Confidentiality," and "The Temporary Detention Camps in California," which will be submitted later as part of the written testimony through the Japanese American Citizens League.

I was seven years old in 1942 when the United States Government decided to lock me up in a concentration camp. The issue I wish to raise through my testimony is why I, and some 42,000 other young children, should have been imprisoned

when we posed no threat whatsoever to the security of the United States.

The alleged purpose for incarcerating all persons of Japanese ancestry on the west coast, regardless of age, was to protect the war effort against espionage and sabotage. But it was physically impossible for babies and young children to engage in acts of espionage or sabotage. It is totally beyond comprehension how the government could have suspected a newborn baby of being dangerous. The "military necessity" rationale crumbles in absurdity when applied to babies and children. I only wish someone had thought to file a writ of habeas corpus on behalf of a child.

Of course, some people will argue that it was more "humane" to keep families together. Such an argument may sound reasonable if one accepts the Big Lie that only an innocuous "evacuation" was involved. But in actual fact, we were imprisoned in concentration camps with all the horrors intrinsic to forced confinement. Judged against the real situation, there was nothing "humane" about being locked up.

The Fifth Amendment to the Constitution provides that "no person" shall be deprived of liberty without due process of law. There is no requirement to be an adult -- only a person. Basic Constitutional rights cannot be denied on account of age but we children were imprisoned anyway, in violation of our fundamental right to freedom. Not only did we lose our precious freedom, we lost our childhood, our happiness, our innocence, our trust in people, our self-esteem,

and our sense of identity. We lost our right to a normal nurturing from our parents; we lost their guidance; we lost their protection. We lost our opportunity to grow up and go to school in a free society. We lost our ability to think and act as free men and women.

We suffered from poor nutrition, inadequate health care, unsanitary conditions, a harsh environment and the trauma of facing armed guards and a barbed wire fence day after day. Most importantly, we lost our faith in the Constitution and the American system of justice.

Do not be deceived into thinking that children were too young to be affected. We were definitely affected, and we are entitled to redress along with those who were adults.

No child in the future should be subjected to the same kind of oppression perpetrated by the government of the United States against American children of Japanese ancestry. Proper compensation to the victims of this injustice will go a long way toward preventing a recurrence of the nightmare of children behind barbed wire. Thank you.

JUDGE MARUTANI: Thank you, very much.

Before I call on the next witness, please, will the next panel be ready and move down to the witness chairs. Alice Okazaki, Shin Mune, Haruyo Saito, and Howard Takaoka.

The next witness is Henry Sokolski.

Oh, he's not here? All right, then we'll move on to Oliver H. Anjo.

STATEMENT OF OLIVER H. ANJO

MR. ANJO: Mr. Chairman and Members of the Commission, my name is Oliver Anjo. I am a retired military officer and one of five brothers in our family who served during World War II. I'd like to just read my statement.

If we, as American citizens, are to accept the actions of our country's leaders which were fully upheld in a number of reviews by the Supreme Court, there can be no valid reason to justify the payment of any compensation to those Japanese Americans and enemy aliens who were interned during World War II. And I do not believe that the United States Government needs to apologize to anyone for the very necessary action that was taken at that time. Based on the critical conditions and pressures faced by our leaders at that time, and the history of the untrustworthiness and deceit experienced by this country in many facets of contacts and agreements with the government of Japan, it certainly was not difficult to understand why the internment actions were implemented in the western part of the United States and Canada.

Certainly, the internment came as no surprise to me; one who had lived among the Japanese immigrants for many years and who observed their total allegiance to the emperor of Japan and everything Japanese.

JUDGE MARUTANI: Ladies and gentlemen, please.

Continue.

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MR. ANJO: They appeared to have come to this country to colonize rather than to become part of the total United States immigrant population. Something that was more than likely orchestrated from Japan. The fact that thousands of Nisei went to Japan to attend schools there, in the years prior to World War II, would ensure a nucleus of Japan-trained leaders to continue to adhere to "Nihon ichi and Sekai ichi" mentality that exists there and here to this day. Further, many rumors were passed around that were never fully investigated by this country that numerous Japanese Americans --

JUDGE MARUTANI: Mr. Anjo, may I suggest you slow down. The stenographer is trying to take this down, although I take it you're reading your statement.

MR. ANJO: I'll slow down. Will I be given enough time?

JUDGE MARUTANI: Well, everybody is treated equally. Please proceed.

MR. ANJO: Further, many rumors were passed around, although never fully investigated by this country, that numerous Japanese Americans, who were there during the years prior to World War II, served in the Japanese armed forces during World War II against this country and returned here after the war as innocents.

This is the situation as it existed in 1941 a race of people isolated from the remainder of the population by customs and language, untested as Americans, and very suspect in the area of loyalty to this country. Since the end of

World War II, however, this country not only paid the Japanese internees over \$44 million in claims, but availed to them every advantage and opportunity that it could offer its citizens, and particularly in the area of minority and affirmative action programs in our universities, job markets, etc.

Today, a mere three and a half decades later, the Americans of Japanese ancestry have progressed to be the best educated and second wealthiest racial group in the United States with inclusion in every professional occupational field far in excess to their racial percentage in the general population.

This reparations farce has been designed and orchestrated by a radical element of the JACL who are alleged to be inherently anti-American and bent on revenge and humiliation to this country. The money portion of the JACL demands can only be assumed to be motivated by a certain greed, and it is an axiom which does not have wide support from the Japanese American ancestry and one that is causing much embarrassment to those who do not support the JACL viewpoint. I urge this Commission to reject any request for compensation and not to recommend any actions which might change the course of history. The consequences of anything other than full rejection is to once again bring about an alienation of the Japanese people from the mainstream of our society, something that is already causing considerable fear and apprehension among those Americans of Japanese ancestry who are not affiliated with the JACL,

and particularly those who are natives of Hawaii. Thank you very much, and I will respond to any questions.

JUDGE MARUTANI: All right, ladies and gentlemen. Every person is entitled to his or her opinion. All right. Thank you, very much.

Next will be Alice Okazaki, Shin Mune, Haruyo Saito, and Howard Takaoka.

While they are getting ready, may I ask the next panel following this one to come down and take your seats: William Kumai, Hiroshi Nishikawa, and Janet Tsubamoto.

All right. We'll start right off with Alice Okazaki.

PANEL ON PSYCHOLOGICAL/PHYSICAL IMPACTS

STATEMENT OF ALICE OKAZAKI

MS. OKAZAKI: My name is Alice Okazaki. I was born in Cressey, a small town near Turlock, California in the San Joaquin Valley.

When the order came to evacuate, I was 11 years old and had no idea of what was happening. My parents did not explain anything to me. I still remember agonizing over which doll I would take. To me, it was a big decision and to this day, I cannot remember which doll I chose, but the agony of making that decision has stayed with me all these years.

We were taken to Merced Assembly Center in May of 1942. During our train ride to Amache, I remember hearing that we were approaching Salt Lake City. Being an innocent and naive child of 11 who had spent her entire life on a farm, and who,

by the way, was very well protected, I thought I would see mounds of salt. When we stopped in Salt Lake City, I sat next to the window and peeked out expecting to see mounds of salt. All I saw was freight cars and more railroad tracks. I was very disappointed, to say the least.

We arrived in Amache on September 16, 1942. In the winter of 1942, my father became very ill and was diagnosed as having tuberculosis. Surgery was performed, in fact several times, and he was left with an opening in his rib area which had to be covered with bandages for the rest of his life. At the time of his first surgery, he was told that he could only live at the most 10 years. He lived with this fear for the rest of his life. He passed away in 1963 after 20 years of worrying about that prediction. In those days, the mention of TB is like today talking about the plague.

Very soon, the girls in our block began to exclude my younger sister and I from all their activities and eventually, we were their scapegoats. I attended school with most of the girls and became the center of their attention. I was the recipient of their verbal and physical abuse for many months. The abuse was very traumatic to both my mother and myself. Her advice to me was to fight back but I never had the nerve to fight back as the ratio was, a lot of times, four or five to just one of me.

During these times, instead of seeking friends, I spent many hours reading to help me escape reality. My oldest brother volunteered for the army and was sent to Europe as part

of the 442nd regiment. During his combat duty, he was wounded three times. He was one of the eight of the original Company I who survived the battle of the "Lost Battalion." To this day, he does not function normally because of the trauma of the war. My brother, Harry, was drafted and became a part of the Military Intelligence. He was sent to St. Paul, Minnesota for schooling and eventually became a part of the occupation troops in Tokyo.

A lot of the food in camp was very unfamiliar to me and as a result I could not or would not eat. The powdered milk tasted like fish to me and much of the food was very greasy. About the only thing I can remember enjoying was the pancakes, rice and pickles. Finally, my mother took me to the clinic for a prescription to increase my appetite. I took B-complex, cod liver oil, and the pills for my appetite, and finally, at the age of 13, I weighed a grand total of 68 pounds and was four feet, five inches tall.

In the spring of 1945, my brother, Joe, left camp and came back to our home area to find a place to live. Our home, which we had built on mortgaged land, had been destroyed and everything left there was also gone. In its place was a grape vineyard. The only evidence that there had been anything there was a water pump which was still connected to the water well.

As a result of these camps, my father's illness had a very negative impact on my life. My brother probably never would

have volunteered for the Army if we had not been in camp, and he would be whole today, without having gone through the trauma of World War II.

No amount of money can compensate me or my family for the psychological trauma caused by this wrongful incarceration. One hundred thousand dollars (\$100,000) each would not even begin to cover our intangible losses. Thank you.

JUDGE MARUTANI: Shin Mune.

STATEMENT OF SHIN MUNE

MR. MUNE: Commissioners, my name is Shin Mune, and I'm going to be talking on the psychological impact on my life just in the last five years or so.

I was eight when I left camp, and being that age, I should have remembered more about camp, about the three years in camp but I didn't. So I was determined to try and find out about the camps; the three years of my life I missed out on. And so, I did go to Washington, D.C. to hear about the suffering. And also, I've had a need to suffer in the last couple of years because, I think, of what my mother had to endure.

There were four children. I was the oldest of five when we entered camp and the youngest was one. And to hear the testimony of how Tanforan was, the smell of the manure and everything, and just that alone -- just the suffering that she had to go through is what I feel the last two years I've done. I remember going to a mind awareness thing in a group setting, and it was about women suffering and all of a sudden I started to cry. I didn't know then why I was, but just through

these hearings I've heard the testimony of women who have suffered in camp, and that was the reason why two years ago I cried.

And, sort of, my life has changed too. I've gone from an outward, outgoing, extroverted person to somebody that turned very inward and almost a recluse for two years. And then, I had a need to wander. And those were also two words that I heard in testimony in Los Angeles, people who were turning into recluses and wandering.

When I came out at eight, I remember a lot of the first year out of camp, being on the outside, of being called a Jap, and all the ramifications and all of the -- just the pain, the psychological impact of having -- and then to endure that and keep it within me. And I believe it's this post -- delayed syndrome -- that has hit me. But still, when you talk of psychological impact and being on this panel, the physical impact -- the physical impact you can feel. It's there; it's tangible; but talking of something psychological, it's very difficult. And all the testimony I've heard of suffering, at times I just feel like yelling in anger and getting angry. And hearing the testimony of earlier panel, and then other times because we have been Japanese, we have been taught not to make demands and hearing somebody who is demanding money is something that makes me want to go back and kind of go back into our shells of second class citizens, of feeling the inferiority complex, of feeling not whole, of feeling not American. So there was a time when I didn't want

to be among the Japanese community. I felt that by not joining them, I could be full American. I can then be better than them, or whatever the feeling was. And I know that feeling came over me when I started to wander. I was sort of glad to be out of my country and when I hear Japanese talk of my country, our country, it makes me feel funny because I didn't feel like it was my country. And, again, all these things have hit me within the last few years.

So it's really -- I just had to search. And I visited 39 other countries before I was able to get myself to go to Japan, the country of my parents' birth, and because I kind of had this contempt or looking down or a ridicule of the Japanese people, that I had a hard time getting myself to go to Japan. And these things I just felt I had to talk about -- the psychological impact. Again, it just bothers me when I do hear -- there was a talk show Sunday night where two evacuees were on the program, and one of the callers said, "Well, why should you receive money when you were the ones who bombed Pearl Harbor?" And hearing testimony of a lieutenant colonel in the counter intelligence who said, "Well those weren't concentration camps. In concentration camps, they have barbed wire." So those things angered me. But at times I have felt I have just been almost angered out.

I have been concerned about social issues, political issues, in the past, and it's just -- to me, again, I said I had the hardest time to come up here and talk to you people, but I felt again I had to do -- say something. Thank you, very much.

JUDGE MARUTANI: Haruyo Saito

STATEMENT OF HARUYO SAITO

MS. SAITO: Members of the Commission, my name is Haruyo Betty Saito, U.S. citizen. I live at 411 Berry Avenue in Hayward. I was born in Tracy, California in 1917 and was 24 years old when Pearl Harbor was bombed.

I'm going to try my best in writing what I can remember of December 1941 to August 15, 1945.

When Pearl Harbor was attacked, a curfew of five miles was put on all alien Japanese. This made it impossible for my folks to come see us. Then came the shocking news of all Japanese alien and citizens are to be removed away from the west coast.

When it came our turn to be removed from Hayward, we had to sell whatever we were able to sell. This included our main source of income. The savings were used up to buy warm clothing for us with two small children and two older parents was not easy. It was very emotional to leave behind all the things we treasured so much, also frightening not knowing what was to become of us. They had guards at the bus with rifles.

The bus took us to Tanforan Assembly Center. A barrack with one room and beds with straw mattresses. The floor had cracks and the wind coming in which made it very cold at night. I cried many, many nights from fear.

The food was something that made me lose my appetite. The children went hungry many a time. On top of all this,

came the word that we will be removed again. They put us like cattle on a filthy train, and hot. Shades were pulled down on all windows. I was shocked beyond words to see the concentration camp. Where in God's name could we do out in that God-forsaken land?

Topaz also had a barrack of one room with beds and a belly stove. There wasn't enough coal for the stove during the winter months. Summer was hot and with many dust storms -- just horrible.

Half of the time the food was terrible. But we had no choice, either eat or starve. The prisoner's salary was, regular people, \$16.00 a month and skilled was \$19.00 a month. Plus \$4.00 a month per person for clothing. I worked as a janitress for \$16.00 a month to help out.

Many a time my husband would look towards California thinking if we would ever get to see our place again. This made me cry. We were prisoners for three and a half years.

Around August of 1945, the Government said we were allowed to return to the west coast. We were given \$30.00 each. It wasn't enough to live one day. We had to face one more scary situation; what would the outside people do to us? Some people said that we lucky because the government fed and treated us well. This showed how honest the Government was. They fed the outside people with lies.

Our children were harassed at school. I was scared to go grocery shopping. We lived in fear for a long time. We worked out in the field in the hot sun in order to survive. It

was real back-breaking and a sad way to make a living.

Now, why weren't the Italians and Germans put in concentrations camps? This was a real case of injustice. It was the Japanese the U.S. Government really hated.

Am I bitter? No -- but am hurt, sad, and emotionally upset for being discriminated against by our own government. What became of those so-called words, freedom and justice for all? A person is innocent until proven guilty. Was there any guilt in our past? Yes, for being Japanese.

What happened during that three and a half years will not be forgotten. The whole experience has left me with a deep scar. Thank you.

JUDGE MARUTANI: Thank you, very much. Thank you all.

The next panel, William Kumai, Hiroshi Nishikawa, and Janet Tsubamoto.

While they are coming down to the witness table, will the next one following that group please take your seats: Tom Hoshiyama, Yasuko Ito, Miyoshi Kishi, Aiko Kishi, George Nichols, and Harry Tanabe.

Now, I might explain that William Kumai has indicated that he may not be able to be here this morning, but I, nevertheless, called his name in case he was able to make it.

And you are? (No response)

MS. TSUBAMOTO: I'm Janet Tsubamoto.

JUDGE MARUTANI: All right. Why don't we start right with you?

PANEL ON SANSEI VIEWS

STATEMENT OF JANET TSUBAMOTO

MS. TSUBAMOTO: My name is Janet Miyoko Tsubamoto. I am Sansei, third generation Japanese American, born and raised in Oakland, California.

I am testifying today because, although I wasn't in the camps personally, my father, mother, my grandparents, and my oldest brother were in Topaz. I am very lucky and proud my parents were open to me about the camp experience. As far back as I can remember, my parents told my brothers, sister, and I of what camp life was like. And from what they told us, it was a concentration camp.

Although they told us without bitterness and contempt, the hurt I saw in them when I asked why all our family pictures begin in a concentration camp affected me very much. When they told me the reason why, because everything they left behind during evacuation, everything they had during their life before camp was stolen, the hurt I saw in them began a rage within me. I was mad that all the precious items my parents held dear, and the beautiful art objects my grandfather brought from Japan, were stolen by someone to whom these things were meaningless. And I felt robbed that this part of the history of my family was gone forever.

This testimony I am giving is the effect the camps had on myself as a Sansei, as an Asian-American artist and a daughter of a talented Kibei artist who has a great influence on me. The information I give in this testimony was not from

the education I received in public schools. This information came from my parents and from Asian-American history classes -- education Sansei and Asian Americans had to fight for and demonstrate for -- to learn the truth of how our history in America really is. And we must keep struggling now to keep these classes, because they are always threatened to be cut out of our education.

Art is very important in Japanese culture and in olden times, the appreciation of beauty and art almost dictated the way of Japanese life. The Issei, our first pioneers in America, brought with them few personal belongings, with a wealth of culture and knowledge of Japan. Because of ignorance and racism here, however, they were forced into communities of their own for protection and survival. Coupled with their strength and pride, the Japanese culture thrived in these communities, which became the social, political, and economic centers for Japanese in America.

Their children, the Nisei, as a whole were American citizens whose only tie to Japan was through their parents. They were brought up with dual cultures, learning to speak Japanese and English, learning Japanese and American ways, went to Japanese and American schools, and associated with Japanese and American people.

They would seem to have been brought up rich in the ways of culture and art, learning the traditional ways of Japan and the arts of America but the racism that plagued the Issei also plagued the Nisei, and although they were American

citizens, they were harassed, ridiculed and made to feel that their Japanese heritage was inferior.

The Nisei and Kibei, our parents who were taught the culture of Japan by their parents yet were forced to assimilate into a culture against them, faced by the most racist act by the American government, the worst personal disaster of cultural, personal, social, political, and economic repression. Stripped of all personal and private possessions and even of their heritage, they were persecuted for being of Japanese ancestry.

The impact of the camps has effects on me to this day. My parents, and the parents of many Sansei, so affected by being persecuted for being of Japanese ancestry, raised us without Japanese culture. I was raised to be ALL American. Although my parents spoke Japanese to each other, they spoke English to us and never taught us Japanese. They wanted us to speak perfect English without a trace of an accent. When they ate Japanese food, we ate hamburgers, hot dogs and Spaghettios. The knowledge of the beautiful arts and culture of Japan were stopped, not passed down to us. This is really unfortunate for me since my father is an excellent artist, trained in the traditional Japanese art of Sumi-e and calligraphy and was offered scholarships to art school in America and who was forced to stop his artist career and almost postpone it forever because of the camps.

Fortunately, I, and many Sansei, suffered through the identity crisis, feeling resentment because we were aware of

racism that existed in this country today and knowing we could never assimilate in American society, and lost, because we didn't know our roots and our history of our people in America.

Because of that racist act of oppression placed upon our Issei and Nisei, and the psychological impact it had on them afterwards, we Sansei must actively pursue the information of our history that is naturally passed down from generation to generation in other cultures.

Today, I am outraged to see the culture and art of my family and all Japanese Americans persecuted by being turned into exorbitant profits for persons of non-Japanese ancestry. Beautiful art objects of art and culture, full of meaning and pride, emotional attachment for our Issei and Nisei were destroyed, taken away and stolen from them, and now are exotic and chic antiques and objects of art being sold at outrageous prices. Profit for a few, but lost forever to my people.

Today, Japanese culture is tooted as fancy cameras, cars and electronic equipment. And our art and culture is an expensive but meaningless commodity for those who can afford it. Our communities are turned into "tourist attractions," and our art and culture, our way of life is still stereotyped as an oddities and eccentric.

I feel monetary compensation for our people and our communities is a must in view of the damage that was done to our people, our communities and our way of life. Nothing

will ever compensate for the psychological and physical damage that was inflicted upon the Japanese Americans then and for generations to come. But monetary compensation can at least help repay the material loss and stress the evacuation and imprisonment caused.

Today, our communities, our centers of Japanese culture are being destroyed and turned into tourist attractions. We need money for low rent housing and community organizations to meet the needs of our people.

I also feel that reparation should include the education of the American public about the camps as a part of our American history, so our future generations will not only prevent such a thing from happening again, but they will continue to build our culture that was almost destroyed.

I feel that a \$50,000 minimum would be acceptable for compensation.

JUDGE MARUTANI: Would you turn your statement in to the staff, please? Thank you, very much.

Is Mr. Nishikawa here? Hiroshi Nishikawa? No? All right. Thank you very much.

We'll move on to the next panel; Tom Hoshiyama, Yasuko Ito, Miyoshi Kishi, Aiko Kishi, George Nichols, and Harry Tanabe. Please take you seats in the front.

Again, witnesses, please observe the time limitations under which we are operating. In the meantime, will the next panel following, Impact on Education, Suzu Kunitani and Florence Yoshiwara, please take your seats in the witness

chairs so we can proceed immediately?

Tom Hoshiyama.

IMPACT ON HEALTH, A NISEI, A SENIOR CITIZEN AND FAMILY

STATEMENT OF TOM HOSHIYAMA

MR. HOSHIYAMA: Mr. Chairman, Honorable William Marutani, Members of the Wartime Commission on Relocation and Internment, and fellow citizens and concerned friends, and maybe a few enemies;

I address you at this hearing as one of the many thousands of victims, some 120,000, who were imprisoned in concentration camps from 1942 to 1946 by the United States Government simply for doing no wrong, but being born with yellow skin.

Many times in Japantown in San Francisco, where I've lived since 1927, I have been called Hayakawa. I've been stopped and called "Hayakawa." I am not Uncle Tom Hayakawa, the soiled banana.

My name is Tom Teruo Hoshiyama, 65 years old, born and raised in Livingston, California, known as "Yamato-machi," or "Yamato Colony," the "Land of the Rising Sun." Yamato means the "Spirit of Japan."

I was interned at Tanforan Race Track in a horse race stall with Sea Bisuit written on top and then on to a make-shift barrack in Topaz, Utah. I represent the average typical Nisei, second generation Japanese American. Known commonly in my mother's tongue as Nisei, meaning second generation. Average and typical because I was not too old at that time, not too young but just about in between, like a "ham sam" in a

in a Kosher sandwich.

Since 1927, my home has been in San Francisco, California, the city I love. I wa 26 years old when "Tora, Tora, Tora" triggered the bombing of Pearl Harbor and also triggered the complete change in my life. What can I say that has not already been said? What shall I say, that has not already been said? How should I say it after all this long elapse of time, some 40 years, four scores less 144 days, and not a peep from you until now? Wow, that's a long, long time.

I will just insert here that I am somewhat disappointed in this Commission. I was here at the opening. The Chairman on the program was not here, so Honorable William Marutani took over there were five other Commission members. This morning I come, I find only three on the panel here. The opening statements to be given by officials, elected officials, of the whole entire group only one showed up, that was Supervisor Hongisto. Where were the others? The mayor of our city had the kindness of at least sending someone with a message. All the others didn't even show up. Willie Brown had the guts to come in at 3:30 in the afternoon. Now that is a slap in our face, I think. I'm really disappointed in some ways.

I have been through hell and high water; chased, beat up, kicked, assaulted, attacked, placed in prison, followed by the FBI for over 20 years. I have been sick physically, mentally and then some. Today, I am considered a manic episode. I got fired from the Redevelopment Agency -- (bell

rings) -- my time is ready up?

JUDGE MARUTANI: You have one more minute to complete.

MR. HOSHIYAMA: Well, I'm going to have to skip a lot of this. See, I could use a lot of fancy words like espionage, sabotage, fifth column, Executive Order 9066, frozen accounts that have never been recovered, or FBI taking money from business places and never turning it in, or ex-GI's who were honorably discharged, arrested back east and put in Santa Fe prison but I'm going to skip all of this.

First, I'd like to thank the Commission members for this opportunity and privilege of presenting my thoughts and views, I thank you.

Second, I would like to give you my personal experiences in injury damage, and hazard it created in my life. I'm going to skip the third part.

On December 7, 1941, I was living in Stockton, California, attending the College of the Pacific, taking my undergraduate work -- (bell rings) -- my six minutes are up?

JUDGE MARUTANI: We'll let you complete your statement. Go ahead.

MR. HOSHIYAMA: Thank you. -- attending College of the Pacific, taking my undergraduate work to become a minister. How clearly I remember that Sunday morning when Captain Fuchida led the attack. The code word was "Tora, tora, tora" or "Tiger, Tiger, Tiger." Japan beat the hell out of Pearl Harbor, if you remember. Captain Fuchida today is a lay minister; he's been to our church several times I've lunched with him and

talked with him.

December 7th is a special day to me. It is not only my brother Fred's birthday, but it was a day of infamy; how well I remember it. We were in church in Stockton that morning, and so many things happened, we just could not believe it; it seemed impossible. We were stunned, we were stunned for weeks even after. It was unbelievable. I went manic and I still am -- both depressive and euphoric.

When it was time for us to go to prison camp, I still had a choice of not going but I chose to go with my family. So I returned to San Francisco and evacuated with them from Kinmon Gakuen into Tanforan. I was sick by that time. I was recreation director of Area 1 and I stayed in Barn 4, No. 1; Sea Biscuit's name was there.

I could have continued my college back east in Asheville, North Carolina, but I chose, as I say, to join my family.

War is hell when it breaks loose. Anything can happen and everything did happen. We're all victims, living victims, but many of us are already dead. My record shows me as 1-A, 4-D and 4-C. How can I be in three different categories? It hurt me much when you classified me as "enemy alien" unfit for service. But war has no justice. I have to skip a lot of this.

JUDGE MARUTANI: We'll receive your statement, as you know, Mr. Hoshiyama, into the record. So, please at the conclusion turn it in.

MR. HOSHIYAMA: Yes, I understand. I will.

408-249(584)

I was so sick of Tanforan, I wanted to commit or die. And this was not caused by any diarrhea kitchens, which we are familiar with. My job was the recreational director at Tanforan Area 1, and because of having to face all this depression in camp, I did a very, very poor job of it. I was really sick, as I say, mentally and physically.

I spent from May to December in Tanforan. We were the last group to go because we volunteered to clean Tanforan up to make it look at least half decent.

The day after closing, I was in Topaz. I spent some eight months in Topaz and I want to let you know I worked my butt off for over six months before leaving for Chicago and elsewhere. Then back to Salt Lake City for 10 years, to be close to my family in Topaz.

What did I do in Topaz? As you know, the wages at that time were \$8.00, \$12.00, \$16.00 and \$19.00 per hour. First, I worked with a road gang to complete the roads there. Then I worked in a hospital putting in all the sprinkler system, my brother and I. We contacted some of the other Niseis -- put in all the sprinkler system, covered every pipe with mud, underneath the floor and above -- built that hospital a power house so they wouldn't freeze. We put in every fire hydrant in the camp. And if you don't think that's work for the wages that were prevailing at the time, I want you to know that it was really tough work.

I met my wife-to-be, Barbara Takeuchi, of San Lorenzo, in camp on a bet with my older brother, Fred. The bet was who

could get the date with the cute chick who was a waitress. As you can see, I must have won because she was my good wife for 16 years. She got rid of me -- divorced me but presented me with five beautiful children. Today, my children -- I'll put them up with any Nisei family children. My first son, Tom, Jr., is vice-president with Trans-America; my second son, Daniel, is an attorney, real estate broker and a CPA; my third child is Lorna Jan, she's a stenotypist, a court reporter; my fourth son, Gary, is an attorney and my youngest son, Caleb, is a UPS man.

I am a very proud father, and I feel I have a very proud heritage. But, today I am single; I've been single for 27 years, and actually I've been looking, but never found anything I could relate to.

I have worked with HUD and the Redevelopment Agency since 1954, and last December 7th, they eliminated my job because they said that I am crazy.

JUDGE MARUTANI: Mr. Hoshiyama, do you have any suggestions as to what the Commission might recommend to Congress?

MR. HOSHIYAMA: All right. Commission members, it is my understanding that your duty is to study whether a wrong was committed, and you have a whole year in order to complete your mandate. Public Law 96-317, passed last July the 31st, seems to me a big waste of time. You members already know that great injustice has been committed, a great big wrong. We've been playing around with words; reading, writing, arithmetic, when we were kids -- today it's R.R., redress and reparation.

I think it's long past due today, that we should really look into these two new R's. Now is the time to make things wrong -- I mean to make the wrong, right. To remedy the scar, retribute us, relieve us from distress, compensate us before we all die. Correct, amend, pay us now for the damages. Now! Indemnify us, give us some satisfaction in our lifetime. Work on this instead of your Commission mandate, as you already know that a wrong has been committed.

Now, as for the amount, I can't place any amount. I'll ask for a million dollars for each of us. And that isn't enough.

JUDGE MARUTANI: All right. Thank you, very much.

STATEMENT OF YASUKO A. ITO

MS. ITO: Good morning, members of the Commission on redress. My name is Yasuko Ito. I live in San Mateo, California. I would like to take this opportunity to thank you for allowing me to speak before this Commission, to relate some of my personal experiences during the evacuation.

At the outbreak of war, I had just registered to attend the Hazmore Fashion School in San Francisco. I was to start the classes in January, when the war broke out in December of 1941. I was a school girl at that time. My employer had gone to the Presidio to ask the Army if I could be put under their protective custody, and I wouldn't have to be evacuated. And they were told that there would be absolutely no exceptions. And so, in order for me to be evacuated with my family, I had to be escorted over the bridge because I was unable to travel more than five miles, and I was brought home to Irvington

where my family was residing.

Meager as our belongings were, they represented all our years of hard work and effort. It is difficult to describe the feeling of despair and humiliation experienced by all of us as we watched the Caucasians coming to look over our possessions and offering such nominal amounts; knowing we had no recourse but to accept whatever they were offering because we did not know what the future held for us.

My mother was a person who believed strongly in the preservation of the family as a unit. In spite of the difficult situation of seven people living in crowded quarters, she desperately tried to maintain a sense of family staying together by going to the mess hall to get the family's portion of food, so that we could all sit down and share a meal as we had done in the past. My younger sister and brothers could not understand why we had to eat by ourselves. Why couldn't we eat in the mess hall, like the other families?

It was very difficult to be different from the friends, and this caused many awkward moments at meal times. She finally relented and we all had our meals with our friends in the mess hall, and we no longer took meals as a family. This saddened my mother very much, and she cried. She cried because she knew that this was the beginning of the breakdown of the family unit which was traditionally the strength of the Japanese culture.

The parents could no longer demonstrate to us through role modeling the relationship between parents and children.

Their positions as heads of the family and the provider of strength and guidance were taken away from them. It was particularly difficult for the father who were emasculated in their leadership roles and often resulted in the loss of their self-esteem as well as experiencing diminished esteem in the eyes of the children.

The young children moved in packs in the camps and the parents were completely helpless in disciplining the children or in providing guidance in regards to their behavior.

Both of my brothers were drafted into the Army during the internment. And this created a grave concern for my parents because they were counting on their children for future support since they were both old and did not feel that they would be able to rebuild their lives all over again.

It was most difficult to try to comprehend the rationale of the American Government regarding the drafting of "dangerous enemies," from concentration camps. How can people who are too dangerous on the west coast be not too dangerous enough to serve in the Army? Especially the alternative being a jail sentence if you refused induction. Was this a demonstration of democracy in action?

Very personal experiences, like a death loss, in the family were dealt with in the most cold and unfeeling manner. The whole funeral arrangements had to be made according to the dictate of the funeral parlors from the outside. The bereaved families had little to say in the planning of the burial for the loved one.

I also worked in the diet kitchen at Tanforan and Topaz. The hospital at Topaz was located in the administration building complex, far from the residential area of the patients. Many old senior citizens who were out-patients were on special diets, had to walk a long distance in order to get the special diet prescribed by the doctors. Since no motor transportation was available to the public, it moved me very much to see those elderly people trudging in rain or blizzard or summer sand storms to get the special foods from the diet kitchen.

For the six months during the period of the evacuees returning to California I worked at the San Francisco Buddhist Temple, which was used as a hostel for the returnees. Many of the people confided in me by sharing some of their fears involved in trying to resettle and to pick up the pieces of their disrupted lives. There were so many old bachelors who were overwhelmed by the situation in which they found themselves. They were too old to start over again, and they had no place to which they could return, to resume their lives. The government had made no provision to assist the returnees in dealing with the day-to-day survival procedures.

Suicides during this period were not unusual as the destitute, elderly bachelors found the situation totally unbearable. No amount of money can compensate for the terrible emotional, as well as physical stress to which we were subjected when we were placed behind barbed wires as the "dangerous enemy."

I feel very strongly that some monetary compensation should be forthcoming from the Government to acknowledge the grave miscarriage of justice that the United States imposed upon the Japanese Americans and the Japanese people when we were incarcerated without due process of law. This monetary compensation should also serve as a constant reminder to future generations that, as citizens and elected officials, we must be ever vigilant that such an occurrence should never happen again.

Many individuals who deserve the compensation are now dead and cannot use the money. And I would like to see the government establish a Japanese American trust fund to be used by various communities to provide services and care for the aged.

Nutrition and health care programs, senior citizen's housing, and other services and programs would stand as a living memorial to those innocent people of Japanese ancestry who were made to suffer during a shameful period in the history of the United States. Thank you, very much.

JUDGE MARUTANI: Thank you, very much.

Before moving on to the next witness, Mr. George Nichols. If the panel following is not already seated, please seat yourself; Suzu Kunitani and Florence Yoshiwara.

Also, for the panel we did not get to yesterday, I want to alert you now that to the extent feasible I will try to -- well, I guess, squeeze you in this morning. That is: Yuji Bud Nakano, Judy Niizawa and Herman Santo. Now, if any one or

more of you is or are here, please notify the others to be prepared. I'll try to get you in this morning.

We'll move on to George Nichols.

STATEMENT OF GEORGE NICHOLS

MR. NICHOLS: Good morning, Chairman, Dr. Flemming, Mr. Mitchell. I think a little explanation is in order here. I was scheduled to speak on the subject of impact on health, and several weeks ago I mailed to Washington a three-page testimony, written testimony, regarding the case of my wife's grandmother who died in Topaz. I tried to explicitly document the hastening of her death by the blunders and the bungling of both the U.S. Army and the War Relocation Authority.

I think that others here in the last two days, like Dr. Togasaki, have given you considerable input about some of the problems involved in that area. And I asked the staff this morning to be included in the panel on Constitutional and Reparations Issues and Possible Remedies and with your permission I'd like to move in that area.

My name is George Nichols. I am a member of the paralegal profession. My wife is a Japanese American citizen, born in San Francisco. We have been married for over 30 years. My wife was incarcerated in Tanforan and Topaz.

The testimony of the past two days has been moving, particularly that of one person indicating his resentment towards those who had not experienced camp, testifying on behalf of those who had. I would like to relate some first-hand personal experience.

In 1942 I was 4th vice president of the New York East Conference, Southern District of Epworth League, the Young Peoples group of the Methodist Episcopal Church; 4th vice president being responsible for social issues and concerns. I was stunned to realize that virtually no one within or outside the church uttered any kind of concern about the injustice of Executive Order 9066.

Yesterday, attorney Taketa referred to the dereliction of their duty as part of our system of checks and balances by the Supreme Court. In 1942, I was astounded that the Constitution could be so easily manipulated or ignored by all three branches of our government. Instead of an irrevocable contract designed to protect us from the excesses of ruthless or irresponsible leadership, we seem to have merely a very vulnerable document that failed us when we needed it most. I still have deep respect for our Constitution and its potential for distinguishing our government as a truly democratic and just mechanism for peaceable change. But maybe we need another amendment to that Constitution, establishing another check or balance. Maybe we need a committee of ombudspersons as a kind of last resort against all forms of hysterical racism if all the other three branches, the executive, the judicial and the legislative branches should again fail us.

It's my belief that the report of this Commission could germinate the first seed of the eventuality of a possible National Human Rights Commission.

Several years ago I served as a commissioner on the Human Relations Commission for the City of Martinez in this state. We heard many cases of injustice, racism and prejudice; individual, institutional, and governmental. But none of these in any way match the magnitude and profundity of racism I have heard delineated these past two days.

I would like to add mention of just one. In 1947, I worked along side some returnees from the concentration camps clearing brush and trees in Carmel, California, in the hot, grimy poison oak. And I discovered they had been fishermen on Monterey Bay before they were incarcerated. They had lost their boats, their homes and any hope of ever managing to fish on the bay again. Having worked in the fishing industry myself, I had great empathy for what an exquisite racist punishment such a banishment from the freedom of clean hard work of fishermen must have meant. Can you imagine being kicked off one of the most beautiful bays in the world?

My wife and I are both in favor of monetary compensation to a community fund, which would not only enable and develop Issei housing and similar programs, but possibly provide the funding of a foundation for counter-racism programs in the media, for the "Roots"-type programs for many of the Asian-American minorities Senator asked for the other day. This foundation could also accelerate international exchanges of students and cultural exchanges in the Arts.

I beseech you, Commissioners, not only to recommend monetary redress, but also in your report give me a renewed

confidence in our democratic process by pointing out an urgent need in your recommendations to Congress; a need for dynamic and creative counter efforts against the still strongly extant racism in this state and in this country.

I have seen letters written in the last few weeks which still demonstrate the inability or unwillingness, to make any kind of distinction between native born citizens and the Japanese Imperial Army. I know that Blacks and Orientals are highly visible targets for racism and discrimination but I am also aware in my work of the discrimination against the young, against the elderly, against the poor, against the newcomers to this country. Eventually, we can all be victims of this prejudice and ignorance however high or low our visibility as targets.

One more point. The media, including a member of this Commission, has been reinforcing the image of a threadbare Uncle Sam with virtually empty pockets. We needn't be entrapped by the idea that redress needs to be paid for tomorrow or this afternoon. Low interest loans, tax allowances and credits can easily be arranged. Whenever this country or an intelligent segment of its leadership have had the vision to aim for a goal, whether it be to put men on the moon or build the largest air armada in the world; ways have been found to accomplish it regardless of the economics. I ask you to point the way in history for a landmark breakthrough in the war against racism. Racism, the ultimate enemy within.

I thank you for your attentiveness and for your patience

with those of us who have gone over their allotted time.

JUDGE MARUTANI: All right. Thank you, very much.

DR. FLEMMING: Mr. Chairman, I'd like to express my appreciation for the testimony that we have received from members of the panels that have appeared before us this morning. And as has been the case earlier here in San Francisco, and also in Los Angeles, I have noted the understandable reluctance on the part of many of the witnesses to appear and to share with us some of the information that they have presented to us.

But, I'd like to link that up with some of the comments that Mr. Nichols has just made in this manner. I have said this a number of times and I guess I'll probably continue to say it. It seems to me that the way in which our nation deals with this particular issue of racism will have a direct bearing and, I believe, a profound bearing on the way in which our nation deals with many other manifestations of racism. Consequently, I feel that those who are helping to build the record by providing us with the testimony that we have heard should realize that they are, in my judgment, making a very real contribution to dealing with one of the most serious problems that confronts our nation; namely, the problem of racism.

JUDGE MARUTANI: Members of the panel, thank you very much. Please turn your statements in to the staff.

All right, the next panel; Suzu Kunitani and Florence M. Yoshiwara. And the panel that will follow this one, please take

your seats in the witness chairs; Richard Aoki, Linda Kuwatani, Ivy M. Down, James Shizuru, and Will Tsukamoto.

And, as I say, the panel that we have left over from yesterday, I'll try to get in this morning.

All right. Suzu Kunitani.

PANEL ON EDUCATION

STATEMENT OF SUZU KUNITANI

MS. KUNITANI: Thank you for allowing me to testify this morning. My name is Mrs. Suzu Kunitani, president of San Mateo Chapter JACL.

I was a first year nursing student at the University of California, California Medical Center, San Francisco at the outbreak of World War II. In March of 1942, all students of Japanese ancestry at the medical center were ordered to leave because of Executive Order 9066. I was just completing six months of nursing training. My home was in Centerville, which is now Fremont, California.

Since my older brother, Keichi, was in his last year at UC Medical School, he was allowed to remain in San Francisco until city residents were sent to camp. This left me as the effective head of the family as my mother was widowed with three younger children at home, and she did not have command of the English language. My family also included my grandparents.

Grandfather was living nearby, taking care of his wife who supposedly had asthma and was in poor health. She was then diagnosed as having tuberculosis and was sent to Elmrock Sanitarium. Sadly, she was placed in isolation there, and with

no visits from family and relatives, she succumbed in a matter of a few weeks. It made us all terribly sad that she passed away under such circumstances.

As a family unit, we were sent to Tanforan Assembly Center on May 9, 1942. My brother joined us soon. Both he and I worked at the medical station. On October 10, 1942, five months later, in the middle of the night, we were herded into a separate train under guard, transferred onto a bus in some remote small town.

We arrived at Manzanar in the early morning hours. It was scary and weird. My mother chose to go with her oldest son, Keichi, who was assigned as a doctor to the Manzanar Hospital. There I also worked as a staff nurse, with the inadequate training that I had. The whole experience was unnerving and scary. Especially frightening was the night when there was a riot in camp; the seriously wounded and dead were brought into the hospital. I happened to be working on the night shift. The commotion and noise was terrifying.

June 1943, I was finally able to restart my nurse's training at the University Colorado Medical Center in Denver, Colorado. I was required to resume the training from the beginning, losing the six months spent in San Francisco and another 13 months in camp. I graduated March 1946, traveled back to California and helped mother and siblings to resettle in San Mateo. I would normally have finished school June 1944. I regret that approximately two years were lost when I

could have been gainfully employed or advancing my career.

Sadly, I look back on the evacuation as one bad experience that set me back a few years, both financially and emotionally. There must have been many others under that same circumstance of losing years of education.

I am in favor of a \$25,000 compensation of all individuals affected by the evacuation. In some way, it will help us renew some trust in our Government, admitting that it was wrong and willing to square that wrong and the losses that we went through. Thank you.

JUDGE MARUTANI: Thank you, very much.

Florence M. Yoshiwara.

STATEMENT OF FLORENCE M. YOSHIWARA

MRS. YOSHIWARA: Yes. My name is Florence Makita Yoshiwara. I am from San Mateo, California. I am speaking as president of the Japanese American Curriculum Project, Inc., of San Mateo.

In 1970, it was a traumatic realization of the economically racist causes of that wartime experience which caused me to commit my life to the education of students and the general public about the concentration camps. I can think of no more appropriate expression than to say that I had my mind blown when I learned the reasons behind those terrible years of my life.

Since 1970, I have been writing curriculum materials, lecturing to teachers and students, traveling all over the United States disseminating materials about the Japanese-American experience. I am presently the general manager of JACP, Inc., which in 10 years has become the largest distributor

of Japanese American and Asian American books, audio visuals, and other educational materials. The only monies that I have personally received from these efforts have been occasional consultant monies from schools, universities and other organizations.

The presentation I am making today on the topic of education is not meant in any way to detract from the seriousness of other recommendations already made for redress and reparations. The issue of education is being presented for your consideration as an additional problem connected with redress and reparations.

It is quite obvious from some of the testimony presented before the Commission and from feedback from the general public on talk shows, on radio and television, that there still exists a great deal of doubt about the validity of our mission here.

As Carlos Cortes, Professor of Education at the University of Riverside, states, "The media, television, the motion pictures, magazines, newspapers, and radio serve as some of the most powerful, relentless educators within the societal curriculum."

In 1941 and 1942, it was the racist media goaded by the economic greed of agriculture and other interests on the west coast which convicted us and sentenced us to concentration camps. The evidence of this was placed in your hands as the Commission began its work in Washington, D.C. in a small booklet put together by the JACP, entitled "Wartime Hysteria:

The Role of the Press."

Even more seriously, most people, and this is borne out by surveys and Mr. Anjo, still believe the propaganda built upon those half-truths and innuendos because very little has been produced in the media to combat those half-truths and innuendos. It is this burden that we as Japanese Americans still carry. It is a burden inherited by our children and our children's children unless something is done.

It should not be the obligation of the victims to right the wrong cast upon us by a misguided and guilty government. It should become the responsibility of the government not only to provide redress and reparation for this terrible crime upon an entire people but also to actively combat the myth which is deeply embedded in the history books, in our educational system, and in the minds of the majority of the American people.

Last month, when I went to act as a consultant for the Social Science Education Consortium in Boulder, Colorado, we reviewed the products of the ethnic heritage grants of the U.S. Office of Education over the past eight years. There were only four Japanese American heritage products out of a total of approximately 350 products, and of those four, I could only accept one as authentic and worthy of obtaining for future distribution.

In looking at the June 1980 Directory of Asian and Pacific American Bilingual/Bicultural Programs in the United States, which lists a total of 452 bilingual/bicultural

programs, of these, only 28 programs contain a Japanese element or only six percent of the total. When you compare this data with the fact that the Japanese Americans are approximately 20 percent of the Asian and Pacific American population and the fact of the severity of our racist experience in the United States, you will need to conclude that Japanese Americans have been receiving a disproportionately small percentage of federal monies to alleviate problems.

There has developed, especially here in California, a number of strong organizations concentrating on the production and dissemination of Japanese American materials. These groups have been organized and managed by Japanese Americans and Asian Americans since 1970. They all have a proven record of outstanding accomplishments in their respective fields. Unfortunately, their commitment and talent has not been coupled with adequate financing either by the government or private sources.

Visual Communications, which is located in Los Angeles, can produce a series of television films designed to combat myths and stereotypes about Japanese Americans and to provide authentic portrayals of Japanese American life. This cost would be approximately \$100 million.

Asian American study centers will produce classroom materials as a supplement to existing curriculum which will honestly portray the role of Japanese Americans in building this country, an authentic historical supplement which can explain the wartime experience; the cost, approximately

\$10 million. This includes the production and publication of such materials for low cost distribution.

JACP, Inc. will broaden their promotions and exhibiting to include all national educational organizations which deal with social studies, bilingual, bicultural and to libraries. In addition, JACP will promote and distribute those materials produced by both Visual Communication and Asian American Studies Center (which it is already doing) at a cost approximately of \$2 million. These are just examples.

These funds for these projects should be set aside as priority funding from the monies which are awarded to education on an annual basis. Since, as I have pointed out, the Japanese Americans in the past have not been receiving their rightful share of educational funding, there should be no need for providing special monies for these projects.

In our present world community, which is growing increasingly interdependent, the United States, as a leader in human rights, has a heavy moral obligation to lead the way through their sympathetic handling of their own mistakes. Thank you.

JUDGE MARUTANI: Thank you, very much. There will be some questions here. Dr. Flemming.

DR. FLEMMING: Ms. Yoshiwara, I gather a thrust of your final comment was that, in your judgment, in the allocation of educational funds at the federal level, that the purposes which you identified have not received their fair share, and that part of your plea, anyhow, is that there be a fair share

allocation within the existing resources.

MS. YOSHIWARA: Correct.

DR. FLEMMING: Now, there may be a need for additional resources, but first of all you're asking for a fair share allocation of what there is?

MS. YOSHIWARA: Yes.

DR. FLEMMING: Second, in your judgment, is there a textbook, or are there textbooks, which are history textbooks; which are used at the secondary level in this country which deal adequately with this issue?

MS. YOSHIWARA: No.

DR. FLEMMING: Are you aware of any efforts to develop a textbook that would deal adequately with this issue, and if so, what's happened to those efforts?

MS. YOSHIWARA: I'm not aware of any current effort that's being, you know -- any publications that are forthcoming within the near future. Since I am a dealer in materials like this, I feel quite sure that I would be aware if there was something being developed.

DR. FLEMMING: That's why I'm addressing these questions to you, because you are in a very unique position.

Do you know -- typically, I'm not close to the situation at the moment, but typically there are always a number of history textbooks that are very popular for use at the secondary level and that are adopted by a good many of the state textbook commissions. Are you aware of any efforts to approach some of the authors of these textbooks, you know,

with a request that they give consideration to the possibility of more indepth treatment of this particular issue?

MS. YOSHIWARA: Well, you know, for the past 10 years this has been my major role--that I am considered a hassler of publishers.

DR. FLEMMING: Okay. Your approach has been to the publisher, basically.

MS. YOSHIWARA: Yes. And too, you know, all teaching organizations -- this is part of what I do as a consultant.

DR. FLEMMING: So far, you have not been able to obtain a favorable response from a publisher?

MS. YOSHIWARA: No. Their answer to it is to probably include, you know, a paragraph about this size (witness indicating) and to say something about the wartime experience, but anything of that size is very inadequate to explain the abrogation of civil rights and the whole thing.

DR. FLEMMING: It's been what we would call a token response?

MS. YOSHIWARA: Yes. Even as a token response, I feel it's very poor.

DR. FLEMMING: Right, right. Well, personally, I appreciate your testimony very much, and I feel that this is an issue -- that it is legitimate for this Commission to pursue; and if you have any additional information along this line, I know we would welcome it.

MS. YOSHIWARA: Thank you.

JUDGE MARUTANI: Thank you, very much.

The next panel; Richard Aoki, Linda Kuwatani, Ivy Down,

James Shizuru, and Will Tsukamoto. And in the meantime, will the panel left over from yesterday please take your position: Yuji Nakano, Judy Niizawa, and Herman Santo, in the witness seating.

All right. I don't know which name to read off first; Richard Aoki? No. All right. How about Linda Kuwatani?

MS. KUWATANI: Yes, I'm here.

JUDGE MARUTANI: Fine.

PANEL OF IMPACT ON NISEI/SANSEI

STATEMENT OF LINDA KUWATANI

MS. KUWATANI: Mr. Chairman and members of the Commission, my name is Linda Nobuko Kuwatani. I intend to share my own personal --

JUDGE MARUTANI: Would you move closer to the microphone so that no one will miss anything? Thank you.

MS. KUWATANI: Yes. I intend to share my own personal feelings, thoughts and opinions with you at this time apart from the Japanese Community Center of the East Bay which is located in Alameda County. I testify only a miniscule, condensed . portion of the whole.

To prepare this testimony was difficult in this short period of time; where to begin? And, so much to share. Perhaps for the reason that I was born Sansei with my own individual life purpose, it is difficult for me and yet important to emphasize redress, the monetary compensation for the American Government's enforcement of Executive Order 9066 in 1942.

The receipt of monetary compensation would, no doubt,

suffice somewhat as acknowledgement for the unjust, rustic, insensitive action by the United States Government. I am aware that a substantial amount of dollars is the recognized effective means of communication in this country. So, if payments are allocated to Japanese Americans nationwide, in the attempt to compensate for losses including property, possessions, education, time and psychological stress, this money or language would definitely impress the media toward my main focus and concern -- and this is education.

It was difficult as a child to be born Japanese American. My parents have never traveled to their parents' homeland. Their parents, my grandparents' country, discriminates against Japanese Americans. It is difficult to be Japanese American in this "Hakujin" society, discriminated for my racial difference.

What is my culture? Where do I belong? I am not white as in my childhood dreams during the night as I awakened to the morning. Anxieties arose day after day when I looked at the mirror's reflection of my difference. What is my history? Who am I? Since childhood, this swirling cycle of questions repeated itself, over and over again.

I was shocked to accidentally find a few books which caught my eye in the high school library one day regarding Japanese Americans in relocation, internment, concentration camps -- whichever term is preferred. I asked my parents questions of their knowledge of this history and discovered that they actually experienced camp life. If memory serves me correctly, my folks restrained from discussing this subject with me initially.

I can remember their faces turning pale with heavy reluctance to share that part of their lives, perhaps to contain the pain. They did, however, express the positive consequence, for in Amache Camp, Colorado, is where they met. However, much of the negative energy has not been released to this day; which I am sure is a familiar or similar reaction for many other Japanese Americans, Issei and Nisei.

You know, it seems unfair and unjust that most of us who attend educational institutions in this country learn somewhat about Black, American Indian, Mexican, and European history. Yet, the educational classroom curriculum did not include even an excerpt in printed material of the United States Government and the Japanese American history. This, in and of itself, may represent guilt and embarrassment for the government's greed and racist practices in history. Clearly a stain which cannot be removed and continues to haunt the illusive American democracy of honor.

There is a definite need to integrate Japanese American history in educational texts across the nation, for not only the Yonsei, fourth generation Japanese American, and succeeding generations, but also importantly for the entire United States population.

It is imperative that this country accept the negative as well as the positive actions/reactions in its past. It is time to educate in the present for the future.

Although the Issei and Nisei were stripped literally of property and possessions, demoralized, psychologically effected

and hence, suppressed energies, possibly affecting health and well-being, I propose the possibility that also Sansei have been effected by the relocation action. I would like to share a few examples of learned ambivalence, one of which I experienced as a process in the deliberation of choice to speak before you, the Commission, this morning.

You see, I was raised as many other Japanese Americans were. There was the supportive push forward and yet the pull not to stand out, not to draw attention to myself. Elasticity to the snapping point. For example, on the one hand I wanted very much to take advantage of this possible, once-in-a-lifetime opportunity and share my thoughts and feelings to you. And yet, there was the pull not to. A woman does not speak out; a Japanese American does not speak out possibly because, subtly, attention was taught to be negative -- a negative experience.

When I realized and accepted the internal ambivalence I was living out just yesterday, I was better able to make my decision and not allow the collective energies overwhelm me which so often happened in my lifetime. I am here before you, today.

Another possible example of relocation's effect upon Sansei is oriented toward Japanese culture and tradition. The Japanese language, for instance, was not taught by the Nisei to the Sansei. Perhaps they felt it safer to speak the English language and/or prove patriotism by doing so. At the same time, it was my experience that the Issei and Nisei pressured Sansei to perpetuate our culture and frowned upon us for not speaking Japanese and practicing the arts.

A third example, which I have touched upon, is the identity crisis. Who are we, this third generation? Sansei, whose thousands of parents chose not to divulge personal experiences, release personal feelings but rather chose to contain the pain, agony and shame? Many of us Sansei may have been reared by our parents and grandparents' shadows, which may consist of these suppressed energies also including hatred and anger. Our parents' and grandparents' shadows and/or suppressed energies may have been released and projected upon the Sansei. And yet again, that opposing forward motion toward growth and progress in this country.

I propose it is time that the United States break its attitudinal, vigilante, reactional pattern from those dusty western days of lynch mobs and hangings that have been carried forth to present day. I cite the reaction to the Iranian crisis, where I heard people threaten to "round them up" and "put them away." The fear of the repeated pattern sent chills through me. This old attitude must transform and I believe the first step toward transformation is the Government's public acceptance for the internment of those first and second generations of Japanese descent. In addition, the Government state that no similar action shall take place in present day or in the future to any group of ethnic or religious origin. I would think in times of crises our government would need and want full support from its people, instead of wasting this energy, dividing the country, promoting internal conflicts, in addition to fighting the external battle.

I believe, in my heart, that the Japanese Americans of first and second generations are, indeed, a special group of people; (not to exclude the Sansei by any means). However, they risked their lives after the shock and terror or incarceration to perhaps demonstrate their unity, their patriotism, their faith in the democratic process. Let this be the model example of potential, positive consequences should the old reactive vigilante pattern transform.

For the Sansei, absorbing our history is indeed a very moving and significant process for us all. I believe that although the redress and reparations is our goal, this process of Commission hearings allows the 40 years of contained energies, in essence, the vitality of our history in this country, become known to us now. The "uncovering" of history in the making is overwhelming.

The Japanese Community Center of the East Bay provides a similar vehicle as these public hearings for the re-evaluation of "what Japanese American culture is" and "what is Japanese American community" are discussed by the sharing of personal life experiences.

If monetary compensation is allocated, it is imperative and important that monies be received by Japanese Americans of, especially, first and second generations. But I recommend, also, that the monies be distributed to projects such as JCCEB, and toward the fuller education for the nation's people.

And just one more thing, please. I want to thank the Commission for this time and opportunity to share my feelings, to stress the importance that America actively works with her own

internal issues and less focus is placed upon matters, perhaps, as a diversion outside of her own country; to live by its foundation and not rest but build upon it.

To be perfect is not living life. Imperfection is life. We test, experience and work with the consequences. It is time America deals with the consequences. This cause, this issue, in my opinion, is not only for Japanese Americans, other ethnic and religious minorities but also for the well-being of this entire country. Thank you, very much.

JUDGE MARUTANI: Thank you.

The next witness is Ivy M. Down.

STATEMENT OF IVY M. DOWN

MS. DOWN: My name is Ivy Down. I am a sociologist. I was interned in the Tule Lake camp. I am currently directing a social service agency for services to the elderly.

Dr. Flemming, Mr. Chairman, Mr. Mitchell; I'm here before you because I wish to testify on some of the long term effects of evacuation and internment of Japanese Americans.

The economic losses were enormous. You have heard and will be hearing about them from others. Each story by each person of the 110,000 Japanese Americans was a separate tragedy. If you will multiply each story that you hear by 110,000 times you get some drift of the enormity of this experience that the Japanese had.

In the brief time that I have here before you, I'd like to explore just one facet among the consequences of the trauma inflicted on Japanese Americans by the evacuation-internment.

Please note that I use the words as a hyphenated term, because they are inseparable.

The consequences I am discussing is fear -- a fear of rejection. This fear causes people sometimes to behave in peculiar ways. The most visible reaction is the continual need to "buy" acceptance -- I use the word buy in quotes. This places certain constraints on personal behavior. Let me give you a written example.

A very well known individual, whom I shall call a Senator, does and says many things which confuses, makes angry or disgusts, or in many other ways upsets Japanese Americans. For example, and this happened earlier this year, the editor of the Wall Street Journal praised the Senator in an editorial. At the same time, he castigated those of us who demand reparations as "Johnny-come-latelys," jumping on the bandwagon because we crassly saw the opportunity to get rich. The editor praised the Senator who was saying what the editor wanted to hear. The thing he failed to see was what the tragedy of the Senator's reasons for opposition to the concept of reparations. The reason was "a fear that old prejudices would be stirred up." That was his stated reason.

Here is a person who by any standards could be called a success. He is an accepted authority in his field, a successful educator and elected public official. By all reports, he is also a successful person financially, being a millionaire. The Senator did not, however, base his rejection of reparation on the grounds that a wrong had not been committed. He didn't base his objections on the grounds that the American Constitution had been

tested and found wanting in a crisis. He did not reject it on the basis that economic, social and psychological losses were enormous. He rejected reparations on the basis of fear; a fear that old prejudices would be stirred up and that he would be rejected once again in spite of the many successes he has.

Don't you agree that it's a sad thing when an individual who has experienced the personal successes this man has should be afraid that old prejudices would be stirred up, that he'd be rejected in spite of his many hard-earned successes? I don't think this should be.

Another example: a prominent, successful person wrote a widely sold book which made me very angry, because the theme, which ran consistently throughout the book, was that the Japanese Americans had "earned" their right to be called Americans because of the heroic exploits of the young men as soldiers in World War II. First, let me say that I am not in any way taking away credit from the heroic men of the 442nd Combat Regiment. My brother was one of them, and two of my other brothers were serving in the United States Armed Forces at the time that we were interned.

The point that I'm speaking of are the apologies of this editor of a powerful midwestern newspaper who continues to write in his columns that the Japanese Americans have earned the right to be considered Americans. There is a fallacy about this notion. No one among us can ever prove we are worthy. To say Japanese Americans proved themselves as worthy, or "earned the right," is a tacit acceptance that there is some reason why they had to do this. Tell me why the Japanese Americans have to prove themselves

worthy of being called Americans? We are born here, we are good citizens in the best sense of the word. Why should we alone among the children of immigrants carry this load of having to prove twe are worthy?

Japanese Americans have been called a model minority. I don't like that term because it's been used as a means to pit various non-white ethnic minorities against each other. But if you measure them by low crime rate statistics, contributions to the nation's growth and development, by involvement in social and fraternal organizations, by the small number of persons who sought public assistance or any standard you choose, you would have to call them good Americans, good citizens.

The point of what I am saying is that we are Americans, like any other group whose parents came to America seeking a better opportunity, as did thousands of people from around the world. Men like my father who came in 1898 at the age of 18, worked hard, saved his money, raised his family, bought property and helped make the California desert bloom and produce. Women like my mother, leaving the protected shelter of a close-knit society to travel across the Pacific -- no 17 hour jet flight then -- to a strange, hostile land with different culture and values. (The women who immigrated were, indeed, women with guts; for the timid do not leave the safety of their home.) They came and worked alongside their men, raised their children, taught them the values that sustained their ancestors through generations and gave their sons to die for this nation. A nation which, by law (the 1880's Immigration Act), stated that they could not hope to be

American citizens because they were "aliens ineligible for citizenship," because they came from Asia. It was -- this same nation that gave them the ultimate rejection, stripped them of their human and civil rights and put them in prison because their ancestors were Japanese.

For a people who tried so hard, and I do mean they tried hard, to be accepted as Americans, the ultimate rejection was the evacuation/internment. With it goes a successful millionaire, a prominent editor, many others -- how many others so-called "successful" Japanese Americans who still, in spite of their individual successes, react in fear of rejection.

Psychologists tell us of different manifestations this fear takes, but let me point out a few in the light of this fear of rejection. The story of America's minorities is replete with examples. I see that I've run out of time, and do you want this?

JUDGE MARUTANI: Do you wish to summarize very briefly?

MS. DOWN: Very briefly, okay.

It is a tragedy that persists long after the economic losses have been recovered that the trauma of evacuation/internment affects the individuals, the Nisei particularly. I found this to be true when I was doing a survey of Japanese American social service needs. I found a great number, a disproportionate number, of people who were almost reclusive because of their experiences and in need of mental health services. There is not only the side of the losses and the trauma on the Japanese American personality, there is also the side that was mentioned by others. The evacuation/internment is something the larger American society

has not come to terms with. This event contradicts the highest values of what it means to be American. It was a test of the strength of our Constitution, and our Constitution failed that test. It failed to stand up for its most important guarantees when pressure was brought to bear by racism and greed. In this way, the evacuation/internment epitomizes the failure of our most cherished ideal, affects our self image as a nation, affects the way we Americans view ourselves.

In this hearing you will hear and see many Japanese Americans try to tell their story, only to break down in tears. Maybe it's a good thing, a healing thing, that the pains which they buried all these years are coming out at last.

Please let me remind you again that for each story you hear there are 110,000 similar stories. As members of this honorable Commission, you have it within your power to be a healing force. Beyond that, however, it is an opportunity to strengthen our Constitution, strengthen this Constitution which protects all Americans so that it will not fail again under the pressure from greedy racists.

Americans have traditionally sought to redress wrongs committed against the protections guaranteed by the Constitution. Japanese Americans want this protection, these guarantees ensured for future generations. And is there anything more important than this?

JUDGE MARUTANI: Thank you, very much.

James Shizuru.

STATEMENT OF JAMES SHIZURU

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MR. SHIZURU: Thank you. Mr. Chairman, my name is James Shizuru. I have prepared a written testimony that I would like to submit to the Commission for the record.

JUDGE MARUTANI: That will be received and made part of the record.

MR. SHIZURU: In the interest of saving time, I would like to present a brief summary of that testimony.

JUDGE MARUTANI: Thank you.

MR. SHIZURU: Much has already been said of the losses of property and of the many problems and hardships the Japanese Americans faced as a result of the evacuation and incarceration.

To recount my experiences would only sound repetitious, so I will skip that portion of my testimony. However, I would like to focus on the problems faced by my parents who had no home to return to after the camps were closed. I would like to direct it at Dr. Flemming, if I may, who has shown he has an understanding, as well as a sympathetic ear, for the problems faced by the elderly.

In 1946, my father was already in his seventies and my mother was nearly sixty. I was overseas with the MIS in the Pacific theatre. My younger brother was serving in Europe. The youngest son had left Amache to go to school. None of us were available to help in our parent's resettlement.

The WRA helped my father find a job as a grounds keeper at a resort hotel, while my mother worked in the kitchen of the same hotel. One of the conditions of their employment was that a room would be provided them at a reasonable rate.

At the point in their lives when they should have been

looking forward to retirement, they were being made to start all over again, back to square one, or 1915 again, when they started out as newlyweds. Once again, in a totally new and strange environment.

My father had to keep working until he was well into his eighties before he was finally able to retire. It took that long before one of his sons was able to purchase a house and provide a home for him and my mother.

In closing, I would like to make my feelings known on the subject of restitution. I think that it should be of such a magnitude that it will shock this nation. Shock this country so much that it will move the legislators to enact legislation to ensure that similar violations of constitutional, as well as human rights, will never happen again. We now have a yardstick by which the Commission can measure its recommendations.

Yesterday, it was announced on the newscast that the Vietnam War protestors of the 1970's were being awarded a judgement from the United States of two to three thousand dollars each for the denial of their constitutional rights. They had been wrongfully jailed for a total of two days. I thank you.

JUDGE MARUTANI: Thank you, very much.

Is Will Tsukamoto or Richard Aoki on this panel?

MR. AOKI: Yes.

JUDGE MARUTANI: All right.

STATEMENT OF RICHARD AOKI

MR. AOKI: My name is Richard M. Aoki. I was born November 20, 1938. I can be considered a rather old Sansei.

I have a degree, an associate degree in social sciences, a bachelors degree in sociology, and a masters degree in social welfare. I am currently employed as a counselor and instructor for the Peralta Community College District in Alameda County. I was formerly the lead instructor, research specialist and coordinator of the Asian American Studies program at the University of California in Berkeley.

I am not here with feelings of guilt and shame. I think the guilt and shame belongs to the United States Government. I'm here because I feel I'm representing my deceased Issei grandparents, Shizuka and Tatsumi Nakazawa and Fusa and Jitsuji Aoki.

I feel, at the present time, a sense of outrage and anger. Outrage at the crime that was perpetrated on American citizens of Japanese ancestry during the Second World War. I feel a sense of anger at being one of the victims of this crime. I was an inmate of Tanforan in San Mateo, and was incarcerated in Topaz, Utah.

One of the Commissioners indicated an interest in the mortality, illnesses and social disintegrations that occurred during the Second World War. Speaking of my family's experiences; one of my grandmothers contracted tuberculosis shortly before the war and spent the duration of the war in a hospital separated from the rest of the family. One of my grandfathers died of a heart attack while in the camps. Another grandfather died several years after being released from the camps. I developed a chronic asthmatic condition while I was interned in Topaz. While there may not be a direct causal relationship for the illnesses and the deaths, I can't help but believe that there is a positive

correlation between these factors.

One of the social observations that I've made regarding the experiences in the camps rests upon the relationships between the Nisei and Sansei. Normally, there appears to be a generation gap as each generation goes along. But apparently, the generation gap between the Nisei and the Sansei has been compounded by the experiences of the evacuation and internment. Many of my students, Sansei students, would ask me, and are asking me, why don't the Nisei say anything about their experiences in the camps? My reply to them is usually, it was a painful experience and something that they don't want to relate.

The Nisei, on the other hand, Nisei parents, would ask me, "What's wrong with our Sansei generation? They're so wild; they seem disrespectful." And my reply to them is, "They're typical Americans." And upon learning about the experiences of their parents, I don't see why they aren't wild and disrespectful.

On the question of Senator Hayakawa, if he felt that we had an extended vacation during those four years in the camps, I would strongly advise him to take a vacation in one of those camps. His impression may change. If not that, he might revive an old Japanese custom. And if he doesn't have a sword, somebody may lend it to him. And if he needs someone to administer the coup de grace, I'll be glad to volunteer. It has been a number since I've taken Kendo, so I'm a little rusty but I'll do my best.

As far as redress is concerned, I strongly urge the Commission to make this recommendation -- it's about time the United States

Government publicly acknowledged their guilt for the crime they perpetrated against Americans of Japanese ancestry. I might add that today I am prouder of my Japanese ancestry than I've ever been before in my life.

On the question of reparations, I am fully in favor of reparations. One of the members of the Commission, who doesn't seem to be here today, stated that the mood of Congress does not appear to be in favor of reparations. Well, I think we should try and change their minds. If we can't change their minds, we might change Congress. Thank you very much.

JUDGE MARUTANI: Thank you.

Frankly, I would have a number of questions for you, Mrs. Down, but I think I'll restrain myself. It would touch upon the concept of the society viewing the Japanese American community, and for that matter any minority, as a monolithic group; which often, I believe, is called upon to come forth with a unanimous view, and if you don't then we can't do anything for you, and things along that vein; as well as perhaps some, as you say in the street jargon, "hang-ups" that I personally may have as a member of a minority, and that relates to the dilemma that one finds oneself in when you reject second class citizenship, as we are exorted to do and to become full-fledged Americans without any conditions. That this in itself creates a conflict in that the concept of being a full American, being full-fledged American, comes into conflict with reality, and the problem of accommodating to that inherent problem that one runs up against. But, as I say, that's a long story perhaps. And I think I could

ask you many, many questions and benefit from them, but I'll pass. Thank you all, very much.

We have a member of Congress who will be called upon to implement whatever recommendations that this Commission may make. The Congressman has generously taken time out to be with us. He is the Honorable John L. Burton from the fifth district of California. Congressman, we're delighted to have you here.

STATEMENT OF JOHN L. BURTON

CONGRESSMAN BURTON: Thank you, very much. I'm both honored and ashamed to be here. I feel that the recommendations made by this Commission and reparations paid are more for the benefit of my conscience than for the benefit of those who will receive them.

As a young man growing up in San Francisco, I distinctly remember December 7, 1941; I distinctly remember seeing people that I knew -- not personally because they were older, they worked in various stores, various small businessss in the Sunset District -- being there one day and gone the next. They were people of first names, Mr., Miss and Mrs. one day, and they were "slant-eyed Japs" the next. I was too young to understand what had happened until I saw the wartime propaganda movies, and then I understood that we were perfect and other people weren't.

The Korematsu decision by the Supreme Court that ruled that it was constitutional to do this to American citizens is probably the greatest blot in the history of our great Supreme Court. It's a wonder that in the present State of Hawaii, where if Japanese, or anyone, wanted to be of great service to our enemy they could have been -- as opposed to those in the farmlands in

the Central Valley -- there was no roundup of any sort of Japanese Americans.

There may have been some economic benefit to interning many Japanese because that left farmland open for confiscation, and they received the wonderful payment of ten cents on the dollar after things were over.

Everyone is familiar with the record of the "Go for Broke" group, the 442, which was composed of people from Hawaii and those who were interned. It seems inconsistent that we recruited the very people we had interned because they posed a threat to our government and asked them to sacrifice their lives to defend our government and country.

I also recall that many of my Italian-American friends' parents were allowed to continue fishing and other activities, and conceivably someone in a fishing boat could signal a submarine.

It's impossible for me to expand upon the excellent and moving testimony of those who actually suffered this injustice. I would, however, like to share an experience of my brother's wife, Sala Burton, who because of her own experience with Nazis in her homeland, Poland, developed a sensitivity towards Nazism. During the war, she attended a Bundist meeting a few blocks from where we are now, where white people were advocating the support of Hitler, their belief in the Third Reich and their denunciation of those who stood for opposition to the Reich. Yet, at that same moment, a conscious decision was made to put people behind barbed wire in totality, without exception, who had never been proven -- much less suspected -- to have engaged in a disloyal

act against their country. That can only be attributed to blatant racism.

If the Japanese had been Haoles or been round-eyed, they would not have found themselves in concentration camps, and had the Germans been Asian, I imagine they would have been interned.

I hope that you will seek records which would help you answer many of these questions. My office is available for assistance.

The other day, my colleague, Congressman Dan Lungren, said that Congress isn't in the mood. If we were in the mood to give another \$11 billion to the oil companies of this nation, I think we could give \$3 billion to American citizens who were unjustly incarcerated. And that \$11 billion dollars is on top of several other giveaways in the recent tax bill. Three billion alone will go to six corporations which over the last 19 years have experienced profits almost every quarter.

I understand the burden of your task and I say to you, don't be practical; be right. Do what you think is right. As a Senator knows, politicians tend to be practical. You be right and we'll hope that our practicality is not too limited. We have precedent. We passed legislation crediting Social Security and crediting Civil Service retirement for time served. The precedent is there. It's time to expand on it. The real beneficiaries of this will not be those who were interned, but will be the American people themselves. At least we can rationalize that we have cleansed ourselves of one of the greatest sins that has ever been committed by our country. Along with the enslavement of Blacks, the internment of the Japanese are the blots on the history of this

great republic. This is one way that we can at least feel that we have cleansed ourselves. That shame will always be with all of us, including myself, whose only involvement was wondering where a certain person went because he wasn't around after Pearl Harbor.

The money we are talking about in relationship to some items in the federal budget, even in tough times, is not staggering. We have always made provisions to be able to meet payments such as this. It's something that this country has to do so that those who have been unfairly and unconstitutionally dealt with can say yes, we forgive you for what you have done for us, because you have tried to the best of your ability to make it right. We cannot undo what we did, but we can try to pay penance in some way for our sins. My friend, Father Drinan, who isn't here, would understand that.

Again I say, I'm honored, yet ashamed, to be here. My daughter's grandmother was Japanese and married a Haole in Hawaii in January of 1942. If you don't think they took static, you're mistaken. But, again, in Hawaii, because the economy would have been destroyed if they had taken the Japanese plantation workers and put them in the concentration camps, they were allowed out. Here it was to the economic benefit of many to take the farm owners, land owners and business owners and incarcerate them because their property was up for grabs. Not only was there racism involved, there was economic byplay involved.

And again, don't be practical. It is our job to cop out and compromise and think of reasons why not. You tell us why and

document it and we're going to go to bat to see that it's done. As a gentleman here so eloquently said, "If you can't change the mind of an elected official, you change the elected official." That's how it is.

JUDGE MARUTANI: Thank you.

SENATOR MITCHELL: I'd just like to say thank you for the whole Commission. I would like to admonish those who have testified as to how much can be said in a few words. And coming from a leader of Congress, those few words are going to mean a lot.

JUDGE MARUTANI: Thank you, again.

We will now hear from the postponed panel, postponed from yesterday. Yuji Bud Nakano, Judy Niizawa, and Herman Santo on the general subject of Public/Community Opinion.

We will start with Yuji Bud Nakano. And by the way, before we start, I want to thank you and commend you for your generosity in being prepared to set your time aside so that we could hear the Issei testimony yesterday in full. Thank you, again.

PANEL ON PUBLIC/COMMUNITY OPINION

STATEMENT OF YUJI BUD NAKANO

MR. NAKANO: I don't know if the panel should be grateful to me or not. I don't know if I bring more work, or maybe some help.

My name is Yuji Bud Nakano, and I'm an appointed spokesperson for the Peninsula Redress Committee. We are comprised of 14 organizations located in the San Mateo and Santa Clara Counties. To encourage people affected by relocation and internment to recount some of their experiences and feelings to the Commission

in July of this year, we developed what we call a "mini testimony." Approximately 2,500 were given to individuals. And over 245 have been returned to us to this date. And they have been dated and signed.

The mini-testimony contains a biographical background of the individuals and asks for recounting of experiences during the evacuation, internment and resettlement periods. It has also asked what the individual would consider just compensation for the hardship they or their families suffered as a result of this time. All the mini-testimonies and a brief summary are being given to the Commission for your consideration, and we'll also have a statistical summary following later.

Each mini-testimony received was unique and it is very difficult to summarize them all. Many, however, shared common experiences, hardships, and feelings. I'd like to read one mini-testimony that we think expresses many of these similar feelings.

At the end of the evacuation -- or at the time of the evacuation, he was a 41-year-old Issei, a permanent resident, not permitted to become a U.S. citizen. He and his family, his children were American-born citizens and lived in Guadalupe, California, where he was a vegetable truck farmer.

In February of 1942, he was taken into custody and sent to Bismarck, North Dakota. Later, he was reunited with his family in Gila River camp where he was interned for three years. His mini-testimony is as follows.

"Just before camp, I was frightened when three FBI men came to get me. I feared for my life. I didn't know how my

wife and five children, ages 13 to 1, would manage without me.

"I had to abandon my farm crops which would have brought in \$3,000 when harvested. When my family was ordered to leave, they were allowed to take only what they could carry; everything else was abandoned -- truck, family car, farming equipment, furniture, and personal cherished items, and household items which have never been recovered. The truck, car, farming equipment, furniture and household items were valued at approximately \$2,500. How can I place a value on my personal family items that can never be replaced?

During the camp, Bismarck, North Dakota was a very cold place. I asked my wife to send me warm clothing. It was a terrible place and the FBI questioned me every day. We were fed and given beds to sleep in. I mostly worried about my family and felt helpless that I could not be with them during this ordeal. When I was finally allowed to join my family, I was so happy. It was so sad to see them living in one room.

Camp life was okay. They fed us. The children went to school. Medical attention was available. But it was like a prison where one was not allowed to provide for his family as a free man. We lived from day to day wondering what would happen to us. If Japan won the war we thought we would all be killed.

Post camp: These were the most difficult years, starting from scratch to build a life for my family. Through Japanese friends I was able to find a home to rent. I moved my family many times during the first few years. My wife and children worked side by side with me and everything we earned went to put

food on the table, to keep shelter over our heads. We slept on floors and ate off of boxes because we could not afford to buy furniture. It was a very bad time for me and my family and we were thankful that we were together and alive. We would face anything ahead together.

Compensation: Of course, no amount of monetary compensation could possible pay for the hardship we endured. At age 45 I had to start all over and it has been a difficult road. But, of course, I will not turn down any compensation that will be paid. It could make the balance of life left for me and my wife easier. But, for the most important thing I think, is that the government should not do this ever again to its people."

Today he is 81 years old this month and a naturalized citizen.

Briefly, I'd like to summarize the rest of the mini-testimonies we found following:

Just before camp or relocation: This was a time of confusion. People didn't know where they were going and what was going to happen to them. It was a scary time. People accused them of things they were not responsible for and took advantage of their financial plight. It was frustrating -- you either sold things for very little or just gave them away.

Camp life: The hopelessness and frustration of the evacuation period carried over to camp. It was an impossible mixture of prison life while still trying to raise your family in a traditional manner and with many uncertainties of not knowing what tomorrow would bring. There was no privacy and no room. People had to suddenly learn to live without.

After camp or return from relocation: This was the most difficult time. Many left camp with little or no money. Life on the outside was very hostile to the Japanese American. Housing was very scarce. Many times three or four families had to share a house built for four. Many people had to make do with what was available -- tents, barns, shacks and even converted chicken coops. Those who had managed to keep their homes often found them vandalized, their stored possessions stolen or tenants who had to be evicted and law enforcement reluctant to help with the eviction. Many of those who could not find housing took jobs as live-in help. Whole families were split up; one teenage child would live in one home, another elsewhere and the parents somewhere else. Often the family was never able to live together again as a family unit. Recovery took many years, some said as many as 15 years. Others said they were never able to recover completely to their former financial status.

In regard to compensation: Approximately 71% of the people who replied felt that there should be some sort of monetary compensation and that should be given individually to those who were interned or had to relocate. Twelve percent felt some sort of Nisei community trust fund should be established. A very few, 4%, felt no compensation was necessary, and 13% gave no comment.

There was an overwhelming feeling that even though compensation should be paid, it would never make up for the losses and hardships endured. Figures ranged from \$1 million to \$5,000, as well as figures of \$500 per day for each day interned. There was also

frequently expressed hope that this should never happen again to any other American.

In closing, on behalf of the Peninsula Redress Committee, I would like to thank this Commission for listening and considering these mini-testimonies for your deliberation. It is our sincere hope that the mini-testimonies will help reveal to the Commission the truth about the entire relocation and internment experience, and that they will help you arrive at a wise and just decision concerning the redress and reparations.

I'd like to add some personal comments. The median average age of the mini-testimonies that were received was 64 years of age. And I'd like to make some statements in regard to some of those things that we've read. For those who had major sicknesses or disease, life was a real problem in the camp. Many complained that they could not keep up life insurance premiums during the camp life also. And may I suggest to this Commission to ask one question to those who testify, or had to evacuate. How long did it take for you and your family to reach your financial status that you had acquired prior to internment or evacuation? Or, when do you think you reached some sort of normal financial status? I believe the answer to this question will give the Commission an indication how far reaching the effects of Executive Order 9066 were on its victims.

May I also suggest that to answer the question about redress and reparations, that you divide it up into two sections, or two questions. One, the monetary compensation for the abuse of individual constitutional rights be one section of payment, and

the amount of monetary compensation for those who lost property be another section. I think it would be hard to place a value on individual rights when some people lost maybe \$5,000 and some people, that we have records of, lost \$350,000.

So, in closing, I'd like to thank you for allowing me to speak today on behalf of the Peninsula Redress Committee and allowing me to make my personal statements. Thank you.

JUDGE MARUTANI: Thank you, very much.

The next witness is Judy Niizawa.

STATEMENT OF JUDY NIIZAWA

MS. NIIZAWA: I am Judy Niizawa. I was born the last of eight children to the late Zitaro and Take Niizawa who immigrated into the United States in 1904 and 1924, respectively.

My birth place was Amache, Colorado, a WRA relocation center. I am a public school speech pathologist employed by the Palo Alto Unified School District and am the current President of the San Jose Chapter of the Japanese American Citizens League.

I would like to briefly describe the San Jose community to you, report on a reparations survey I conducted back in 1977 as part of the National JACL survey, make some observations about the membership of the San Jose chapter and its health insurance program, and finally, make some personal recommendations.

San Jose is a complex community and only one of the 15 cities within Santa Clara County, which has a total population of 1.4 million. Only 25 years ago, the County was mainly agricultural and had a population of only a quarter of a million. Twenty thousand residents are of Japanese ancestry and are

represented in all of the various professional and non-professional occupations and, of course, farming. There are three major universities, four community college systems, 32 school districts with two superintendents being Japanese American, three congressmen representing us in Washington, D.C., with one Japanese American representing us. In general, the county is a highly trained and technological area, and of course home to "Silicon Valley," the world's computer capital.

The San Jose JACL membership reflects a cross section of this population. And if we seem to outsiders to be fragmented as a community, we are. The Japanese Americans are not living together in close proximity now as before the war. Because of suburban sprawl we are scattered, at best, in all directions of the 50-mile long county. Pre-war figures suggest that 4,000 persons were forced to leave Santa Clara County, but we now total 20,000. And, no, these are not all offspring of Santa Clarans. We have attracted students from all over to attend the postsecondary and graduate schools in our area. We have attracted professionals from other states and all other parts of California.

Our activist Sansei are largely not native San Joseans. San Jose boasts having one of the three remaining Nihonmachis on the mainland. We will drive 10, 15, 20, sometimes 30 miles to bring our children to this Japantown area for social and cultural contact with other Japanese Americans. Most of our 500 members in the JACL who are over 65 live near this downtown area. The total membership in the JACL is about 2,000, so we

have about 25% whose ages exceed 65, and many who are much older than that. We expect another 10% to turn 65 next year. There are 1250 families in our chapter enrolled in our health insurance program. With this, I would like to briefly report on the survey given to this population.

Out of 250 respondents, the birth years reported range from 1891 to 1956; 60 respondents were between 67 and 77 years plus; 80 were between 57 and 66 and only 5 who responded were born after the war. Seventy-three percent were California born; 90% were U.S. citizens. Of the Japanese born, 62% had bothered to become naturalized citizens. Ninety-five percent of the respondents were camp internees. Only 39% had filed under the 1948 Evacuations Claim Act and 88% of those received a settlement, with amounts ranging between \$300 and \$2500 per family.

Very significant, I think -- and this is coming from the people, not any organization -- a resounding 95% answered that they favored reparations. This was four years ago. The most frequent comments made were related to the urgency for immediate action to benefit the Issei who were considered to have suffered the most and because of their age and lack of time remaining. The method of reparations preferred by 77% was individual payment. Twenty-three percent were amenable to a trust fund or either. Those favoring individual payments mentioned federal income tax credit; benefits comparable to a veteran; payments should be done soon or money would go to a trust fund, which a 63-year-old female was against, persons

should have choice about donating, such as to a trust fund. Reparations should benefit the individual, that taken into consideration should be loss of individual human dignity, earning power, as well as material objects.

Those favoring the trust fund method mentioned the idea that so many have already died, that they could not remember exact losses. The idea that no money could repay for the losses, that others needed to be educated, with the implication to prevent recurrence, that the setback for Japanese Americans had been at least 10 years.

A comment coming from a 70-year-old female somewhat summarizes: "Three hundred dollars received in 1948 is not justice for four years in camp, plus our farm losses, our home, and so forth."

A comment coming from a 29-year-old male points to the ongoing situation of the Japanese Americans. He said, "Organizations such as the JACL are continually important because we Japanese Americans are coming under attack again. This time, not for Japan's military strength, but because of its economic strength."

My recommendations for redress would be for individual payments and/or benefits paid directed to the person affected. There should be a dollar value attached. Immediately, for the elderly and others determined to require health services -- we know about them, we don't know specifically -- either physical or mental, there should be an assurance that medical costs are amply covered. I base this on the large dependence our members have on the health insurance program. No one wants to burden

their families, even without an adequate income.

Currently, and for future needs of the Nisei, there needs to be retirement homes, boarding and health care facilities and recreational facilities. And for the immediate benefit to the community, funds to help with neighborhood redevelopment projects such as the one currently proposed in the San Jose Nihonmachi area.

I would call for an on-going study to investigate the long term effects of camp confinement and life on the children who today are between 35 and nearly 60 years of age, and, of course, this applies to their children as well. There is a need to look at the scar that the stigma of having been evacuated and interned has left on these people. As for a method of preventing the recurrence, this would come through a thorough understanding of what happened to the Japanese Americans from 1869 on. As a staff member at Palo Alto Senior High, I would find it most appropriate to incorporate such a study within the general social science curriculum, and to not confine it to ethnic studies courses only. That's a very select few student who sign up. There should be an on-going re-examination of the potential uses and abuses of mass communication as it relates to the persons in control of it.

There really is not enough data today to state a precise dollar amount per person for redress. But, if we were to look carefully at the issues of resettlement, and I think we should, and the the extent of time it has taken Japanese Americans to recoup, and some never have. We are looking at a minimum figure

of between \$50,000 and \$100,000 per person. And this need not be awarded in a lump sum, I feel. Thank you.

JUDGE MARUTANI: Thank you, very much.

Finally, the last witness for the morning, or now this afternoon is Herman Santo.

STATEMENT OF HERMAN SANTO

MR. SANTO: All right. My name is Herman Santo. I live at 2942 Patt Avenue, San Jose. I was born and raised in San Jose as a second generation. I would like to make a short statement relating to the resettlement problem that we faced after returning to San Jose from the Heart Mountain relocation center in 1945.

However, before testifying to those resettlement problems, I wish to state that I was 22 years of age when I, along with my parents and brother, were put in Heart Mountain center in 1942. One of the various jobs I had there was with the recreation department, where I did whatever was necessary to keep the youth occupied in athletic programs.

I returned to San Jose in 1945. There were many resettlement problems and I wish to address those problems that were associated with the social and recreation limitation.

Early in 1946, I decided to go to bowling and I went to one of the establishments that we Nisei used to go frequent before the war. I was denied the right to bowl because of my ancestry. That's a case of discrimination. I went to another alley with the feeling that I might be rejected again. But, instead, the owner, Mark Perlman, advised us Japanese Americans to organize a bowling league. So I contacted a friend, Phil Matsumura, who was

active in the Japanese American Citizens League and asked him if the San Jose chapter would organize such a bowling league. This action led to the formation of the first Nisei bowling league. Many bowlers from the Bay Area came to bowl in San Jose in our league. Later, the other bowling leagues were organized in other parts of the United States.

The reason we formed bowling leagues in San Jose and other communities was because we felt threatened when we went into the bowling alley as individual bowlers. There was a feeling that the whites wanted to keep us out. But as a league of our own, there were many of us bowlers at the same time, and we felt secure and not threatened. It was very depressing to me to be denied the access to bowling because of my ancestry.

In 1960, there reports that over 25 percent of the Japanese American youths in a certain high school in L.A. area were delinquent -- drinking alcohol, taking drugs and not attending the classes and so forth. The rate of delinquency among the Japanese American youths was unusually and significantly high. The delinquency rate before the mass evacuation and incarceration was extremely low, less than one percent. What led to this high rate of delinquent among the Japanese American youth following the evacuation and incarceration and resettlement? I wish to recommend that the Commission look into the subject of its investigation.

Because we in San Jose wanted to prevent such a high rate of delinquency among our Japanese American youths, a movement was initiated in 1960 under the leadership of Dr. Tom Taketa, who as

vice-president for program and activities of the San Jose chapter was instrumental in organizing the San Jose Japanese American Community Youth Service. The sponsoring organizations were the San Jose JACL, the San Jose Buddhist Church, and the San Jose Nisei Post No. 9970 of the Veterans of Foreign Wars.

The purpose of the CYS was to provide well-supervised programs and activities throughout the year for the Japanese American youths in the community to prevent delinquency among them. Programs and activities such as basketball, baseball, track, tennis, band, as well as tap dancing classes for the girls, in which discipline was an inherent part, were developed.

Currently, we have over 350 boys and girls and about 200 families involved. Over the 20 years the CYS has been in existence, more than 2,000 or 3,000 youths have participated. The parent's involvement, community support and the cooperation and support of the San Jose Parks and Recreation and the philosophy of the CYS to allow any and all youths regardless of their abilities to participate if they so desire, have been the key factors responsible for the success of the privately funded organization.

We believe that the rate of delinquencies among the youths in our community has been and continues to be low because of our program. We have succeeded in showing that even after the kind of harsh treatment inflicted upon us by the Government in the early 1940's, we are good Americans and wish to prevent delinquency problems in our community.

The experience of being incarcerated only because of our ancestry has had a deep impact upon us. I wish to recommend that

a monetary reparation be made to every man, woman and child who was incarcerated. Thank you.

JUDGE MARUTANI: Thank you, very much.

Now this afternoon, I count that we will have 27 witnesses scheduled. We will resume at 1:00 o'clock. We're going to be very generous today, you have 45 minutes for lunch today.

We will start promptly, and I ask that the first panel this afternoon please be prepared -- be seated down here -- Emiko Shinagawa, George Matsumoto, Carolyn Sugiyama, Heizo Oshima and Ben Umeda.

MR. NAKANO: Mr. Chairman, I'd like to make one request for the record. I'd like to say that I'm turning over to this Commission 245 of these mini-testimonies, which range as much as a book.

JUDGE MARUTANI: Fine. We'll receive those.

MR. NAKANO: Thank you.

Whereupon, at 1:00 p.m., the hearing recessed, to reconvene at 1:45 p.m.

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A F T E R N O O N S E S S I O N

August 13, 1981

2:00 p.m.

JUDGE MARUTANI: Ladies and gentlemen, would you please take your seats so we can get started.

The first panel for this afternoon is Emiko Shinagawa, George Matsumoto, Carolyn Sugiyama, Heizo Oshima and Ben Umeda. Having stated that, would the panel following please take your places in the witness seats: Sayo Fujioka, Judy Kajiwara, and Roy S. Mita.

We'll start with Emiko Shinagawa.

IMPACT OF SEARCH AND SEIZURE/PROBLEMS ASSOCIATED WITH
VOLUNTARY EVACUATION AND RESETTLEMENT

MS. SHINAGAWA: Thank you. My name is Emiko Shinagawa. I am a Nisei, the second of three children born to Shizuo and Kimiyo Sasaki in Berkeley, California.

Shortly after Pearl Harbor, my father was arrested by the FBI and sent to Fort Lincoln in Bismarck, North Dakota. My mother and older brother, who was 19 at the time, were left with the burden of selling our florist business, selling or storing our household possessions and preparing the family for evacuation in May of 1942 to the Tanforan Assembly Center and subsequently to the Topaz concentration camp in Utah.

When the family was released from Topaz in October, 1945, we had no home to return to and we were housed in the dormitory at Hunter's Point in San Francisco. All the possessions we had stored in the Berkeley Buddhist Church in Berkeley had been stolen. My father had not yet been released and we had no income.

So I took a job as a housegirl to earn my room and board while I finished my high school education. I was 15 at that time. While in high school, I wrote of my experiences in camp and my article, which was published in the National Scholastic Magazine, and has been submitted with my written testimony for the record.

I did not question the constitutionality of our evacuation or the arrest of my father at that time. But after my father died in 1977, under the Freedom of Information Act, I wrote to the Government for my father's records. I learned he had been arrested because he was a member of the Japanese Association of Berkeley. Subsequently found not to be a dangerous alien enemy, he was paroled and returned to the family in Topaz. But he was taken from us again in March of 1945 and sent to the Santa Fe internment camp in New Mexico. The records of the hearing he received leading to his final release in December of 1945 contained the following quote from a member of the hearing board. "It so happens that I have further knowledge of the circumstances surrounding this applicant's reinternment, at the request of the authorities of the War Relocation Authority at the Central Utah Relocation Center, and from the reports on this subject which I have seen, it seems perfectly clear that his reinternment was requested for administrative reasons, and not in connection with any pro-Japanese or anti-American activities of any kind."

Our experience was not as traumatic as some of the others you've heard. But, nevertheless, our family was deprived of my father's companionship and support during two very crucial periods of our lives -- our initial evacuation from the West Coast and our

subsequent return to San Francisco to establish a new home and livelihood.

Through all of this, I had given little thought to the effect this experience had had on my mother, who is now 82, a naturalized American citizen, living with me and my family. Like most Issei, she endured it all in silence. It's only recently that I realized not only the deep wound that she had suffered, but the fear that she had experienced; for when I questioned her about some of the facts contained in my father's records, she refused to discuss the subject with me. She was indeed upset that I had written to the Government for this information; for she felt it would only result in further repercussions on our family. It is primarily for this reason that I'm testifying today. My mother, and hundreds of elderly Issei like her, should not have to live in the fear of their past experiences. They should be able to live with the assurance that it will never happen again, without the due process of law, to any group of people simply because of race, color, religious belief or as in the case of my father, for purely administrative reasons.

The American public and the U.S. Congress should be told all of the facts that led to the unconstitutional evacuation of Japanese residents and Americans of Japanese ancestry in 1942. And given those facts, Congress must act to acknowledge the wrong that was done through appropriate redress. Thank you.

JUDGE MARUTANI: Thank you very much.

MS. SHINAGAWA: One thing, with my written testimony, I neglected to attach a copy of my father's hearing. I would like

to submit it now.

JUDGE MARUTANI: Please. We will receive that.

We will next hear from George Matsumoto.

STATEMENT OF GEORGE MATSUMOTO

MR. MATSUMOTO: I am George Matsumoto. I am a Nisei, a native San Franciscan and an architect.

In 1941, I was studying architecture at the University of California at Berkeley. The rampant discrimination against Japanese Americans in the Bay Area made me realize the prospects of pursuing a successful career were dismal. Though a senior about to graduate, I had not yet seen the inside of an architect's office. Three year's work experience were required before I could even take the state board exam.

My white classmates would inform me of job openings in architectural offices, but when I applied I would be told there were no openings, or the position I had heard about had been filled. As a result, my summer was spent working on the farms in the Delta, about the only job available to college Nisei youths.

I had dual citizenship until the summer of 1941. My mother took my two sisters, younger brother and me to Japan to meet relatives and to explore economic and career opportunities. Before departure, I renounced my Japanese citizenship. Once in Japan, I realized how American I was. I had been born and raised in America, and could in no way fit into the traditional Japanese society. The Japanese, in turn, looked at me and my family as foreigners and potentially dangerous. We were questioned regularly, often treated as spies or traitors, jeered at and

subject to open hostility. In late August when we tried to book passage home we were shocked beyond belief to find there were no ships sailing between Japan and America for over five weeks. We were ignorant of the embargo, for the army had complete control of the news media. We panicked, but later discovered that Shanghai was still an open port. Consequently, I was separated from my family and departed for Shanghai to book passage on President Harrison, which was now converted to a U.S. troop ship. The crossing took 22 days. I cannot begin to describe how it felt to sail beneath the Golden Gate Bridge after wondering whether I would ever see it again. It was a symbol of home, sailing under signified I had returned. Yet, I was filled with anxiety for the rest of my family. Fortunately, they were able to catch the last ship sailing for the United States.

Finally, after a tremendous struggle, we were reunited at home in San Francisco. Two weeks later, like everyone else, we were shocked to learn that Japan had bombed Pearl Harbor. I speculated with my Nisei housemates at the Japanese Student Club at U.C. what might happen to us. There were rumors of evacuation, but we were convinced that this would never happen. We were all American citizens and there was no cause to incarcerate us. Yet, we knew camps were being built.

Before long, Executive Order 9066 was issued. I felt betrayed, angry and numb. After struggling for weeks to return home, we would be rounded up to be imprisoned behind barbed wire fences! However, the Government encouraged everyone to move inland to the free zone east of Highway 99 and promised that we

could spend the remainder of the war years in freedom. This was important to father, for all his children were still attending school. So we moved to Dinuba in central California. In official terminology, we voluntarily evacuated. But, in reality, there was nothing voluntary about our move; we went under extreme duress and at considerable expense. Almost 40 years of accumulated household goods and memorabilia were liquidated, stored, or packed for shipment to Dinuba. It grieved us to leave our home and friends in San Francisco, for we had no idea if, and when, we would ever meet again.

My family went to Dinuba ahead of me in March 1942. I remained behind at U.C. Berkeley as long as I possibly could. When the Japanese community in Berkeley was finally evacuated in late April, I joined my family in Dinuba. But our promised freedom was short lived. We were to be betrayed once again. First, we were frozen by travel restrictions, then a curfew was imposed and finally we were told we would be incarcerated.

Evacuation must have been good business, and we were given eight days to liquidate our possessions. We sold or gave away, a car, piano, other household goods to used car and junk dealers who, like vultures, descended upon us from as far away as Salt Lake City and Denver.

The farmers in this area were even more desperate for they had more to lose. With memories of injustices suffered with the alien land laws still fresh in their minds, they wondered who they were incarcerated.

After seeking freedom for over a year, we were trapped. We were rounded up, forced to stand in long lines, herded onto trains under scrutiny of armed guards, with identification numbers hanging around our neck. We were sent to Poston, Camp Three, in the middle of the hot and dusty Arizona desert. Out of more than 100,000 internees, I knew only our host family from Dinuba and three or four ex-U.C. acquaintances. All our other Bay Area friends and neighbors were incarcerated in Topaz.

Poston was miserably hot, often reaching 115 degrees during the day. Waiting in the mess hall lines, it was not unusual to see a body or two collapse from the heat. Rather than take huge salt tablets to retain body fluids, I got into the habit of oversalting the food. It may be more than coincidental that both my brother and I subsequently developed a kidney ailment.

One incident in camp remains vivid with me. In the men's latrine, I saw an older Nisei sobbing violently under the shower out of utter despair and frustration, while his buddy tried to console him. He realized how helpless he was to provide for his family's welfare. He had been brave too long. The latrine was about as private a place as one could find in camp. I assure you, his name was not Sam.

My story may not be as heart wrenching and dramatic as some of the others you've heard, but we were all betrayed by the government that we trusted, defended and believed in. Our incarceration was not a wartime necessity. It was an economic and racially motivated act. Restitution is a must. I concur fully and support NCRR's position for personal and community restitution.

Money cannot right the wrongs; money cannot restore the years lost; money cannot heal the pain or resurrect the dead; money cannot erase memories of fear and injustice; but money can focus public attention on the moral and legal injustices in a way no other remedy can.

You, as Committee members, must ask yourselves if you would be here today if the issue of restitution did not exist. We, on the other hand, must ask ourselves if the atrocities of the incarceration will be known to the general public, if restitution is not paid. Quite simply, money talks. The larger the amount, the larger the voice. Thank you.

JUDGE MARTUANI: Thank you very much.

The next witness is Harvey Schwartz.

STATEMENT OF HARVEY SCHWARTZ

MR. SCHWARTZ: My name is Harvey Schwartz. I appreciate this opportunity to address the issue of internment of Japanese Americans during the Second World War, and I thank you for allowing me to appear before you today.

I am an American labor historian associated with the Institute for the Study of Social Change at the University of California, Berkeley. I am employed in connection with the National Endowment for the Humanities-International Longshoremen's and Warehousemen's Union (NEH-ILWU) Oral History Project, co-sponsored by the Union and the Institute.

Last year I published a scholarly article in the Southern California Quarterly, entitled "A Union Combats Racism: The ILWU's Japanese-American 'Stockton Incident' of 1945." I am

providing the Commission staff with a copy of the article and with a written copy of my oral testimony.

In the time allowed today, I wish to briefly describe the events surrounding the "Stockton incident" since I think they graphically illustrate the difficulties Japanese Americans encountered following their release from incarceration in the mid-1940's.

In 1945, Stockton ILWU officials working with the War Relocation Authority, sought to secure employment for Japanese Americans returning home from internment camps. The government's officers were conscious of the union's long record of opposition to racial discrimination. Early in the war, during February 1942, Louis Goldblatt, a key ILWU leader then serving as secretary/treasurer of the CIO's California State Industrial Union Council, had gone before Representative John Tolan's Congressional Committee on National Defense Migration to condemn the incarceration of Japanese Americans as an example of "hysteria and mob chant." He correctly predicted that the internment story would ultimately "form a dark page of American history."

During the war, the union issued numerous statements criticizing racial bias and pointing to the non-discrimination clauses in its constitution. In late 1944, when the army lifted the order excluding Japanese Americans from the West Coast, Harry Bridges, the ILWU's leader, claimed that the decision vindicated his organization's long stand against racism. On December 18, he reminded the public that his union had "never believed that the test of loyalty should be the color of a man's skin."

But despite the ILWU's strong official policy of just treatment for all workers and citizens, Stockton members of the union's northern California warehouse local refused to work with James Yamamoto, the first internment camp returnee sent to a job by the ILWU Stockton business agent in the spring of 1945.

The actions of the Stockton workers in rejecting Yamamoto were due in large measure to the climate of hostility towards Japanese Americans that the relocation camps helped to create. People incorrectly assumed that if the Japanese Americans were put into holding camps they must be enemy agents. The Yamamoto case caused a full scale constitutional crisis for the ILWU. Officials at the highest level of the international union and the local insisted that Stockton members adhere to the ILWU's traditional non-discrimination policy. Mass meetings were held, and heated arguments made.

When Stockton members refused to sign pledge cards in May promising not to "refuse to work with any person because of such person's race, color, or creed, including Americans of Japanese origin," the warehouse local's president suspended the Stockton unit on constitutional grounds. Most Stockton warehousemen then signed the pledge cards and were reinstated during the next few weeks. But five recalcitrant members, including a former business agent, were tried during July in accordance with the union's constitution. Two were expelled from the local.

The significance of the "Stockton incident" for us today is that it illustrates the difficulty Japanese Americans returning from the internment camps faced in 1945. Because of the bitter

hostility to Japanese Americans which was encouraged by the existence of relocation camps sanctioned by the federal government, even one of the most humane labor unions in American history could not get its Stockton members to adhere to its traditional principles without an ugly internal struggle. The costs of wartime incarceration for innocent people like James Yamamoto were great in both psychological and financial terms.

Yamamoto, for example, felt so physically endangered and psychologically shaken in May 1945, that he left the Stockton area. Since acts of civilian terror against Japanese Americans, including shootings and firebombings, were then taking place in California, this is hardly surprising. Yamamoto went to work on a remote ranch as a farm laborer, undoubtedly at non-union wages. So even with the powerful ILWU eventually coming to the support of people like him, Yamamoto himself suffered severely after his release from incarceration.

Yamamoto's story illustrates the great human costs of the wartime internment policy. After all, the wartime hostility to Japanese, which the camps clearly contributed to, cost Yamamoto his psychological tranquillity as well as a good job with union protection, even after his release.

This Committee cannot restore today what people like James Yamamoto lost in 1945, but it can acknowledge a grievous mistake of the past by recommending meaningful restitution.

I thus urge you to ask Congress to acknowledge that the wartime actions taken by the Federal Government against Japanese Americans were wrong, and to recommend that damages be

awarded to the victims. Thank you.

JUDGE MARUTANI: We will next hear from Carolyn Sugiyama.

STATEMENT OF CAROLYN SUGIYAMA

MS. SUGIYAMA: Aloha, members of the Commission. My name is Carolyn Sugiyama, and I am an attorney living in Hilo, Hawaii. I was Senator Dan Inouye's legislative aide during the 96th Congress, who primarily worked on passage of Public Law 96-317, which created this Commission. I come before you today to share a personal tragedy, as well as the legislative background regarding your monumental task.

My father, Francis Sueo Sugiyama, was born and raised in a small village on the Big Island of Hawaii. On December 7, 1941, he was attending the University of Southern California's dental school in Los Angeles. Following the attack on Pearl Harbor, all Japanese American students, including my father, were expelled from USC. They were not failing their courses; they were not guilty of any infraction at the University. They were Japanese American. Many of these dejected students never continued their studies and instead returned home to be with their families.

However, my father was determined to become a dentist. His family was very poor and he had worked for five years after high school in order to attend dental school. After hearing rumors of "camps," dad obtained a voluntary pass issued by General DeWitt and fled to Chicago. While there, he was able to attend classes at Loyola University and eventually, a year later, he was accepted by the University of Maryland's dental school. Even in Baltimore he was repeatedly questioned by the FBI because he was of Japanese

ancestry. All together, my father lost about \$1,000 in 1942 and two years of his life, trying to get back into school.

Thus, as a Sansei, I grew up in Hawaii knowing that a wrong had been done against my family and that an injustice had been perpetrated against my race.

Many years later, I had the good fortune of working for Senator Inouye on this issue of relocation and internment. The original Senate bill, S. 1647, was intended to concern all those affected, whether by voluntary relocation or by camp internment. It was to concern Japanese Americans and Alaskan Aleuts, as well as German and Italian aliens who were picked up by the FBI and placed in their detention camps. We also hoped that you, as Commissioners, would listen carefully to all the testimony, analyze the documents and come up with a fair and equitable solution to the many requests that justice be done.

I am here today to represent my father and other family members in Hawaii who were affected by the relocation. One of my aunts, a young girl in 1942, never saw her father again after he was picked up and shipped to a camp on the Mainland. His only crime was that he was a Buddhist minister on the island of Kauai.

Fifteen hundred Japanese American community leaders in Hawaii were similarly taken away from their families and sent to Mainland camps. Moreover, it is not well known that there was an internment camp outside of Honolulu, at Honouliuli, that housed about 400 people. To this day, I am grateful that General DeWitt, in all his madness, did not intern all Japanese Americans in Hawaii.

Commissioners, I spent a year and a half of my life trying to get this bill passed in Congress and I have spent the last

two days crying over the sad stories told by the former internees. Therefore, I want to close by telling Senator Hayakawa that he is wrong. This mass internment was not a vacation. Thank you.

JUDGE MARUTANI: Thank you.

The next witness is Heizo Oshima.

STATEMENT OF HEIZO OSHIMA

MR. OSHIMA: Members of the Commission; my name is Heizo Oshima and I am here to speak on behalf of the Contra Cost JACL Chapter on the issue of internment of Japanese during World War II, as it particularly affected the Japanese American community of Richmond, El Cerrito and the San Pablo areas.

The evacuation of the Japanese in the Richmond and El Cerrito areas came earlier than Executive Order 9066. The Issei in this area were ordered to leave in February of 1942 because they were posed as a threat to the Standard Oil plant in Richmond. The Japanese community consisted of about 20 families, 15 operating greenhouses, cut flower businesses, two florists, and three or four more in other work. The evacuation experience was very traumatic, the property losses were tremendous for the nursery families.

The government and army did not offer any advice or assistance to facilitate the early evacuation of the Issei or the disposal of their businesses and homes. By the time the Japanese community learned that they would face early evacuation, five of the Issei fathers had been picked up by the FBI for internment. The community feared how many more might be interned and the greatest concern of each family was how to stay together despite whatever wartime hardships were to be faced.

The short notice of the Issei meant abandoning homes and businesses for the entire family, or the splitting up of families with Issei parents moving to makeshift arrangements in churches and other quarters in Berkeley. In most cases, the Nisei children, average age about 19, were left behind to tend the nurseries. It meant harvesting the flowers to sell at the San Francisco flower markets and caring for the plants and the greenhouses. The marketing of flowers to San Francisco was not easy. One Nisei recalled being stopped by the highway patrol four times one morning on his way to the market to be searched for contraband.

The Japanese in this community were very frightened and confused by the order to evacuate the Issei. The T. Maida family, leaving behind two daughters to tend their nursery, left Richmond on a day's notice upon hearing of the Richfield reporter newscast which announced that all Issei in Richmond must leave by midnight. This newscast later turned out to be false information.

The Hoshi family, in order to comply with early evacuation orders, temporarily moved to San Mateo without being able to make arrangements for their nursery and home. They consequently lost everything -- their home, their nursery, their property.

Tamaki Ninomiya sent his father, wife and five children, all under age 10, to Livingston to stay with relatives while he stayed behind to attempt to arrange the disposal of his nursery and home. He was picked up by the FBI and interned for the duration of the war.

I'd like to make an aside here of the observation concerning voluntary evacuation -- people who went to other states by themselves. There were no voluntary evacuees. This is a euphemistic term implying that some people chose to leave. The fact is that these people were not given a choice as to whether or not they would leave; they had the choice of leaving California at government expense or of their own expense. Evacuees also lost their homes, jobs, businesses and rights; just like the people who were placed in the camps. And these people should be remembered, for they, too, were victims.

When No. 9066 evacuation came, most of the nurseries, with Mother's Day crop before them, were left with very precarious arrangements or abandoned.

In 1945, only five nursery families returned to operable nurseries. The rest returned to nurseries and homes in shambles. The Nabeta family returned to find their home looted and in shambles, infested with fleas, their greenhouse had no glass -- it had all been broken -- and no growing plants. The Honda family, the home located next to wartime shipyard housing, was to face similar calamity. The Oshima family returned to find that five of their greenhouses had collapsed. The Adachi family found that their household possessions gone, all the rooms of the cockroach-infested home padlocked because so many families were occupying it.

It can easily be said that the 10 families returning to Richmond suffered tremendous property damage and had no immediate source of income, because they had lost all their rose and carnation plants. It took several years of sheer determination and

hard work restoring greenhouses and plants before any flower production could be realized.

Beyond the problems faced by the returning families, hundreds of families who had no place to go when concentration camps were closed, were sent to the Richmond shipyard housing units vacated with the war's end. Issei from rural farm areas found that they had to make the transition to becoming gardeners and domestic workers. Young people also started out with this type of work. Many young people missed opportunities for college educations. Generally speaking, the evacuation and resettlement experiences in this area were very difficult and sad.

The Contra Costa JACL Board of Directors on August 7, 1981, voted unanimously that the monetary redress for all those affected by Executive Order 9066 must be enacted by Congress. The Contra Costa JACL is dedicated to pursue monetary redress as a means of correcting a grave injustice inflicted upon one particular racial group. This is the only meaningful way of assuring that such arbitrary government action cannot recur. Thank you.

JUDGE MARUTANI: Thank you, very much.

The next witness is Lawrence Shikuma.

STATEMENT OF LAWRENCE SHIKUMA

MR. SHIKUMA: All right. Mr. Commissioners, I am Lawrence Shikuma. I am appearing on behalf of the Watsonville Chapter of the Japanese American Citizens League. I will speak briefly about the resettlement from the camps of the people in Watsonville.

Watsonville did not provide an overwhelming welcome to the returnees. Certainly, there were certain individuals who welcomed the returnees and provided help, support and jobs; to them we

will be eternally grateful. There were some businesses that refused to give service to the returnees. Some had signs that said, "NO JAPS ALLOWED, NO JAPS WELCOME."

Nisei soldiers in uniform were refused service in restaurants. Some fortunate enough to return to a house could not get bottled gas delivered. Some grocery stores refused service. There were acts of violence and harassment. Many returnees had to stay in the Buddhist church because they had no place to live. A flare was thrown at the building. Fortunately it missed the window but burned the bush in which it landed. The occupants in some cars passing by shouted out obscenities at the returnees in the church. Some found their homes vandalized, plumbing and fixtures were gone, automobiles were stripped. Those who had surrendered property to the police or had property confiscated found that their property was no longer available to them. Many who had lost everything during the evacuation did not return; they had nothing and there was nothing to return to. They went to other places to make a new start.

The irony of all this is that many people came to Watsonville during the resettlement period for the same reasons others did not return; they had nothing and were looking for a place to start anew. Many returnees found formerly friendly neighbors no longer so. The insidiousness of the evacuation lies in the fact that it validated the hatred and bigotry and created the concomitant fear; not only were the returnees afraid, others were afraid to associate with them, even if they did not harbor hate or bigotry.

I ask this of the Commission -- our Government validated

hatred and bigotry, created fear, ignored basic constitutional principles. I ask that this Commission now reaffirm those fundamental principles. We did not bomb Pearl Harbor but we were punished for it. Our fathers, brothers and sons died and suffered on battlefields in the service to this country. That is tragedy enough but the tragedy was compounded by the fact that their families were incarcerated at the same time. Now we ask for a just and due compensation.

My maternal grandfather was taken from his home by the FBI. He was never reunited with his family for the duration of the war. My mother never saw him again for 16 years. He and my grandmother became citizens when it became possible. My paternal grandfather, even though he was denied citizenship and ownership of land, and he was a farmer, became a citizen. What is happening today was only a dream to them, they are all dead now. What is happening here today is of the utmost importance to all people of this country because what is involved here are the basic notions of humanity, fairness, equality and justice. Reaffirm the faith and loyalty that we have held for four years. Give life to the dreams of my grandparents. Thank you.

JUDGE MARUTANI: Senator Mitchell.

SENATOR MITCHELL: I'd like to thank the entire panel. But we've had evidence running through this hearing from family members who have said that the head of the family, at great community and family loss, economic loss, was picked up by the FBI for no other reason than that the individual was a leading figure in the community.

Ms. Sugiyama, I note here that you made a statement regarding the father of your friend. I just wondered whether, in your work with Senator Inouye, whether you did any further investigation of this field that would be of interest to the Commission?

MS. SUGIYAMA: At the time I was with Senator Inouye, we did not pursue the actions of the FBI. We figure that it would come out in the Commission hearings and in the Commission research. As far as I know, that kind of activity did go on because we received many letters from all over the nation telling us that their -- we've heard it today also, that their fathers were taken away by the FBI. And I guess the best records would be the FBI themselves, if they kept records.

SENATOR MITCHELL: Mr. Schwartz, in the historical work you and your organization are doing, have you kept a running score on loss to the individuals, loss to the economy?

MR. SCHWARTZ: No. But I don't have knowledge of statistics along those lines. Although it seems to me that from the testimony of lots of people here, and from what is generally known about the situation, the loss was very great. Many, many people who had farms, for example, ended up doing domestic work, etc., as has been pointed out. There were thousands of the people of the 120,000, I'm sure had grievous losses, tremendous losses. I have no specific statistics along these lines, but I think it's pretty obvious from the historic record.

SENATOR MITCHELL: I was just trying to get some lead on some accumulation of figures. Thank you.

MR. SCHWARTZ: Well, listening to the testimony, having looked over a variety of documents, I might add, since you've

raised the point; I don't think \$25,000 is anywhere near enough per individual. That seems to be a figure that's been suggested. I mean, you are talking about people's lives being messed up. Maybe \$25,000 in 1945, but this is post-inflation era.

JUDGE MARUTANI: All right. Thank you all, very much.

The next panel: Sayo Fujioka, Judy Kajiwarra, and Roy S. Mita. Again, please submit your written statements, if you have not already done so. And whenever possible, if you could summarize the written statement for the Commissioners.

In the meantime, will the panel that will follow this one please take your seats if you have not already done so, in the witness seating area: Takeshi Kubota, Kiyoshi Onizuka, Haruo Sakaji, Noboru Morimoto and Yasuko Morimoto.

All right. We'll start with Sayo Fujioka.

PANEL ON NEED FOR EDUCATION AND SANSEI VIEWS

SAYO FUJIOKA: My name is Sayo Fujioka, and I will speak on behalf of the Asian Students Union of San Francisco State and U.C. Berkeley. We are both active members of the National Coalition for Redress and Reparations.

Although Sansei were not in the camps, the incarceration has directly affected us. It continues to affect us today. And how could it be otherwise? When we speak of the Issei and Nisei being incarcerated, we are speaking of our grandparents and parents. The communities that were largely destroyed were the communities that we would have grown up in. Yet, because the incarceration experience is belittled and viewed narrowly, many people wonder why Sansei actively support redress and reparations.

In this testimony, I would like to focus briefly on the problems Sansei like myself have faced in education. Because the camps were a painful and humiliating experience, many of our parents were unable to speak about them. Many of them have wanted us to keep from sharing their hurt and disillusionment. We respect their hesitancy to speak, yet because Sansei are affected by the camps and face racism today, we have always needed to understand the history of the Japanese people in America.

In our schools, the concentration camps were never mentioned. In fact, there was no mention of the Japanese in America. We were subjected to a very biased, very racist education, which by removing our contributions and our sufferings, taught us the inconsequence of Japanese existence in America and the necessity of our choosing assimilation.

Nevertheless, Sansei maintain the desire to learn our history. We all, I know, at some point in our elementary school years took the initiative against the ignorance, and often the protests of our teachers, to learn about the camps. When we reached the university, we found that the racist bias of our public schools was continued there. At the university level the effect has been to direct students away from working in the communities despite the great need for social services and many other programs. The education we received had the effect of establishing Sanseis in careers outside of our communities and further forcing them to choose assimilation. Equally important, this has further deprived our grandparents and parents of needed social services, which resulted from the incarceration and added to disbursal of our communities.

In the '60's, Japanese Americans joined with other Third World students in challenging the institutional racism of our universities in demanding that classes address experiences of third world people which would enable us to learn skills needed in our communities. We demanded and fought for those classes. In the end, we won a limited victory. Today, third world studies programs exist where none existed before. And in those programs we do have the opportunity to learn about our people's history, including what happened to our grandparents and parents in the concentration camps. But that victory was limited. Only a few schools established any courses, and even these schools continuously test our commitment and try to eliminate and cut back what ethnic study courses we do have. It seems to learn our history we must continually struggle for that right.

Through the programs we have won and through our independent work in the Asian communities, we began to learn what we should have known all along. We began to learn and respect our people's history. We began to realize what great, unfulfilled needs our communities have; and we began to understand what roles we needed to serve in those communities.

A very important way we came to this understanding was through our efforts to uncover what happened in those concentration camps. The ASU's have been actively involved for many years in the pilgrimages to Tule Lake and Manzanar, in organizing "Days of Remembrance" programs both on campus and in the community, in working on the Tanforan Day of Remembrance program, and many other educational programs and community gatherings.

We have worked very hard this year to inform and encourage the Japanese community to come to these hearings and to testify. It has been difficult for the Issei and Nisei to discuss that experience even with us, their children. It has been a great difficulty for them to be here speaking in public about their experience so that justice may be done. I hope they will continue to tell us and to tell the American public about their incarceration, so that the truth about the incarceration of the Japanese Americans will at last be revealed.

Already, we have come a long way; but our work will continue if we must win R and R.

I would like to close with two points. The national news media in Washington, D.C. has played up apparent differences between those witnesses supporting monetary reparations and those supporting non-monetary reparations. But we have seen here at these hearings that on the west coast we are a hundred percent, unequivocally in support of monetary reparations. And the west coast represents ninety percent of the Japanese American population in the U.S.

I would like to say it has been inspiring to see all of us here. Issei, Nisei, Sansei, Yonsei, supporting one another, united in our goals.

My last point concerns the role of this Commission. The past three days have shown that in terms of the amount for minimal compensation, the Japanese community is demanding a minimum of \$25,000, and possibly an average of \$50,000 to \$100,000. The Commission should definitely include these figures in their report to Congress. We all know that this

Commission has recommendation powers only. So we feel that this Commission must relay all the demands, sentiments, and justifications, for the various forms of reparation and redress presented here by the Japanese community in the strong and rightful manner we expressed. And following this, the response of the U.S. Congress will show its true intentions and the capacity of the U.S. Government for justice. Thank you.

JUDGE MARUTANI: Thank you.

We will next hear from Judy Kajiwara.

STATEMENT OF JUDY KAJIWARA

MS. KAJIWARA: Members of the Commission, my name is Judith Kajiwara. I am a mother of two preschool children and a board member of the Nihonmachi Little Friends Childcare Center. We are a full-day Japanese bilingual/bicultural preschool program providing care for 2 1/2 to 5 year olds. Our program has been in existence for six years. It serves the Japanese and Japanese-American community here in San Francisco's Japantown. As an active organization within the community, we feel compelled to to speak out on the rights of Japanese Americans to demand restitution for their unjust incarceration during World War II.

The impact of the camps on Sansei and Yonsei is not easily understood. Through these Commission hearings, you are well aware of the horrible impact upon the Issei and Nisei. The psychological impact of the camps and the history of racism perpetrated upon the Issei and Nisei influenced how they would raise the future generation of Sansei. Many of us, as Sansei, were brought up in a very Americanized way, not understanding the full implications of what actually happened to our parents

and grandparents during the war. Through this process, we lost much of our language and culture and, more importantly, an understanding of our history as Japanese Americans.

It was not until the late '60s and early '70s that the civil rights and anti-war movements brought the heightened awareness of who we were and a pride of being Japanese or Asian. I was personally involved in the struggle for third world studies at the University of California at Berkeley. Along with the demand for third world studies was our demand for work-study positions in the various ethnic communities. Through my involvement in community organization, both in San Francisco's Manilatown and Japantown, I became aware of the need to preserve my history and cultural heritage through education as well as by rebuilding our communities.

The people who formed Nihonmachi Little Friends in 1974 were mainly Sansei, including parents, teachers and other active community individuals. At that time, no Japanese bilingual/bicultural child care program existed in San Francisco or the Bay Area. We wanted our children to grow up with a sense of history, pride, and an identity of being Japanese American. That was the foundation for the development of Nihonmachi Little friends. When we opened our program, we also found many Japanese newcomers needing our services. These newcomers are the new Issei of today and face similar problems as our grandparents did when they first arrived in this country. We hope to incorporate both Japanese and American cultures into our children's lives. However, bilingual/bicultural education is just one of the many needs of our community.

Prior to the war, Japantown was a thriving community, but it never fully recovered after the incarceration. Businesses were lost, jobs gone and many other people had moved in while the Japanese were in the camps. Then, soon after, redevelopment came in and cut Japantown down to a mere parcel of its original size. Today, it's only six square blocks with extremely limited space for needed housing, small businesses and community services for the elderly, youth, and newcomers.

Commissioners, we recommend that part of the redress and reparations to Japanese Americans be the establishment of a community fund for the express purpose of meeting the needs of the community, as determined by each representative community. As you have seen from the other testimonies, there is a need for housing, legal, educational and recreational services within Japantown. Adequate restitution must include meaningful monetary compensation. Without that, the impact on the Government will be minimal and redress just a token to the Japanese Americans. By granting monetary reparations, it will serve as a strong deterrent to having the Government commit such an act again upon another ethnic minority.

Furthermore, we feel it is imperative that the Government take responsibility in educating the general public as to the true history of the concentration camps, why they occurred, and the unconstitutionality of the act. Still today, United States history textbooks barely, if at all, mention the camps or the history of Japanese Americans in this country.

As a full time working mother, I am very concerned about

the strong ethnic identity in my two young children. I am deeply grateful for the existence of Nihonmachi Little Friends and the quality bilingual/bicultural education it provides for my children. Following the racist incarceration of our parents and grandparents, it is through organizations such as Nihonmachi Little Friends that we, as Sansei, are actively involved in restoring our Japanese community and preserving our heritage. We hope that through these hearings the Commission will carefully listen to the sentiments of the people and make recommendations based on what the Japanese Americans feel would be just and adequate reparations. The time for justice is now. Thank you, very much.

JUDGE MARUTANI: Next is Roy S. Mita.

STATEMENT OF ROY S. MITA

MR. MITA: My name is Roy Mita, and I was born in Topaz, Utah and I am currently an elected union representative for the United Auto Workers, Local 3164, in Fremont, California.

I'd like to start my testimony with a tribute to my forefathers and foremothers. I would like to thank them, mainly the Issei, for coming to this country in the late 1800's. I'd like to thank both the Issei and the Nisei for going through the horrors and indignities of the camp experience. I'd like to thank the people that are here now.

Some of the things that our Issei forefathers have taught us, or taught me, has been patience, endurance, humility, ("enryo, gaman, shikkari shite iru,") and perserverance. I can detect a certain amount of pride, dignity in a few Issei who are still

left, even in their elderly age; and I honestly feel that they harbor no bitterness. I wish I could say that, but I can't.

The racism that our forefathers must have faced has really tremendous impact on me. And just hearing the testimony, I think it's really unbearable. As a union representative today, I still face racism on a daily basis and it's still intolerable to me now.

I'd like to talk a little bit about an indignity that I don't feel has really been brought up, perhaps, maybe, it's our Japanese culture to be very subtle in the things we say and how we say them. I'm talking about an indignity that I, myself, am guilty of, and probably Nisei and Sansei, and Yonsei, too. That's the indignity of in a sense, slapping our face and inflicting one more wound on our parents. I'm talking about the bastardization of our names; I'm talking about the neglect; I'm talking about, you know, no language, no culture, ashamed of our food, ashamed of just our parents. I'm not talking about the normal "generation gap." I'm talking beyond that. I'm talking about not the normal rebellion, the normal resentment, but mostly for being Japanese. For that, I would like to make redress to all the parents, Issei and Nisei; I would like to say that I'm sorry. I would like to apologize and, specifically, I'd like to apologize to my own family. I would like to say that I'm guilty of this, and I'd like to try to make it right.

I support the concept of NCRR and the community trust fund. I'd like to deal with a little bit about education and the trust fund. I feel that the Issei and Nisei are the most qualified to

teach some of the programs to the Sansei and Yonsei and to the community at large. I also feel at this time the Sansei, especially, that are more than eager to learn history, culture, pride, gaman and other things.

I'd like to talk a little bit about individual reparatins. In this land of ingenuity and creative financing and things like that, I'd like to demand \$25,000 as a down payment. The principal amount can be dealt with by, I guess, more qualified and other witnesses that have testified but this \$25,000 down payment is not, I repeat, is not for such things as taking away our civil rights, for incarcerating us, for stigmatizing us for generations to come. I'm talking about just to rid us of this guilt, to pay us the \$25,000 down to say there's nothing that my parents and our forefathers had done. It's to take away the shame.

I know it's been rumored that Congress or the President is not in any mood to talk about financial reparations to us. And I kind of sit here and I wonder, you know, since when has the United States Government thought about the total financial cost before embarking on anything? Did the Government sit down at some point and say, "I don't think we can afford the Vietnam war, because we don't know how much it's going to cost, or the cost is going to be too much. So maybe we shouldn't engage in it." You know, "Maybe we shouldn't send anything to the moon, because we can't afford it." You know, "They want trillions of dollars and we can't afford that money." I'm sure with the ingenuity and creativity of this country, there can be a way that reparations can be made.

As a union representative, I feel compelled to call out to anybody here, or anybody that's going to see the testimony, to actually, you know, if they are union members, to bring it back to their unions. The past practice of the unions has been just as racist and just as oppressive as the United States Government. And I think it's time that the working people of this country of all races ban together and get behind this R and R issue.

In conclusion, I would like to say to the audience here today domo ariga to gazaimasu.

DR. FLEMMING: You're the second, possibly the third, witness who has indicated an association with the United Automobile Workers. To your knowledge, has the United Automobile Workers at the national level, or in connection with any local, taken a position on this issue up to the present time?

MR. MITA: Not as an international union. Locally, our union's executive board has taken a position to support the redress and reparations movement. I think I'd like to kind of elaborate a little more; our international union right now seems to be bogged down on the fact that the Japanese are invading us with their wristwatches, their cars, their TV sets and their electronics equipment.

DR. FLEMMING: But the way your union operates -- your local has taken a position?

MR. MITA: Yes.

DR. FLEMMING: Have any other locals, to your knowledge, taken a similar position?

MR. MITA: I don't believe on the executive board level; no. Individuals or other locals in this have supported this, but not as a local union.

DR. FLEMMING: Will it be your objective, and the objective of others that are members of locals, to stay with this and with the end in view of endeavoring to get action on the part of the executive board of the international union?

MR. MITA: Yes.

DR. FLEMMING: All right. Thank you.

JUDGE MARUTANI: Thank you all, very much.

We will move on to the next panel: Takeshi Kubota, Kiyoshi Onizuka, Haruo Sakaji, Noboru and Yasuko Morimoto.

In the meantime, will the panel following that please take your seats in the witness area: James McEntee, James Purcell, and Mrs. Emerald Hulderman.

May we start with Takeshi Kubota, Reno, Nevada.

PANEL ON VETERANS AND POST WW II EXPERIENCE

STATEMENT OF TAKESHI KUBOTA

MR. KUBOTA: Thank you, Mr. Chairman, and welcome, Committee, to the West. I would like to give an example of something that might hit home.

I believe that trouble starts with names. First of all, in this country you're a "Jap, " a "Chink," a "Kraut," and if you came from Europe, the Japanese have a name, "Keto," which means hairy monkey.

Now I realize that there are names probably from all these other nationalities and races that call each other all kinds of

names which keep us from become Americans. Therefore, I would suggest that in our educational system we see that these words are not used among people to divide us.

I have a written testimony that I am sending to the Commission which tells of my experience and what effect and thinking the evacuation in the concentration camp, that I didn't deserve under any circumstances. I didn't do anything bad to be thrown into a prisoner of war concentration camp, which authorities said I was dangerous to the United States of America. Why is it that the whites don't like to admit they were wrong? I believe that once the white man decides that they were wrong on this concentration camp deal, we will probably go forward and get our money that we rightfully deserve.

Our age for the Japanese American Nisei is in the 55 to 60 years old. It's been about 40 years since all that sad period took place. Let's get on. What are we waiting for? I think we have been plenty patient. I hope I will not be dead by then, when we get to that point of distributing, hopefully, the money that we deserve.

I am thankful Hayakawa is not our senator, and if he was, boy, would I tell him off.

I must protest the limit of time to each person testifying before the Commission committee hearing. There must be a reason -- money. I would like to put on record a point that is very important to all of us. I feel it is my duty to do so.

As in my written testimony, before World War II, I have been in Boy Scouts of America, Scout Master, training boys to be good

Americans, good citizens by training in citizenship and so forth. One of the young men came to me during the war and he said, "Tak, I came to thank you for teaching me to be a good American; and for me, to make sure that when the time comes, please help so that my friends, my family will be heard, that being in concentration camp was not fair." He died in the war.

I was renting a piece of ground and I had my own ground before World War II; and I figure that I lost about \$50,000 during the evacuation and \$500,000 for not being able to farm that piece of ground that I was renting, and my own piece of ground.

I have something very important that I must say. A man that I was renting land from before the war started was a person that the Federal Government picked up and put into prison during World War I. He said they can't find anything wrong with him, so when they turned him loose after World War I, he received \$10,000 for being in concentration camp. And he said, "Don't forget now, Tak, what I told you, so you should get monetary after World War II." I believe him, I don't think he would lie. I don't think he had any reason to lie.

Now I don't know what law it was or anything, but he said it was in the books. So I hope that someone can look into that and see if that law is a precedent for us. Thank you.

JUDGE MARUTANI: Thank you.

The next witness is Kiyoshi Onizuka. He's not here? All right. We'll move on to Haruo Sakaji.

STATEMENT OF HARUO SAKAJI

MR. SAKAJI: Members of the Commission, for the record, my name is Haruo Sakaji. I live on 6228 Plymouth Avenue in

Richmond, California.

December 7th, 1941 -- this is a date I will never forget. I was only 17, and the impact it had on my life will be chronicled as follows. After the initial shock of Pearl Harbor and living under a curfew, my father was picked up by the FBI. Why? To this day, I do not know the reason for his incarceration. The evacuation to assembly centers followed, and my brother, sister and I were sent to Tulare, California.

A few months later my father joined us and then we proceeded to Gila River Relocation Center in Arizona. The next big issue was the question of loyalty to our country, the United States. I know that there was much discussion amongst members of every family with children aged 17 and over. My mind was made up as to the answer. And it was confirmed further when my father said, "I owe my loyalty to the United States, because this is the only country I know." And that I was a citizen with inalienable rights.

In the meantime, we were classified as 4-C in the draft, "enemy aliens." Later in camp we heard that the National Youth Administration was willing to train us in a trade in order to help in the war effort. I thought that this was an opportune moment to leave camp and do something worthwhile. Several of us left for Minnesota in May of 1943. We checked into the school and were asked what our choice of trade would be. I started in pattern making and envisioned myself doing something useful in helping the war effort. Alas, my good fortune was dissipated, we were asked to leave.

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Our dismissal was necessitated by rumors that said we were being taught a trade to sabotage the war effort. This dismissal came as a severe blow. Here, I was in a strange area with no funds. The Baptist church was kind enough to take us all in temporarily until we found suitable jobs and places to stay. The War Relocation Authority was also most generous by giving me \$50 for being the first member of my family to leave the relocation center. After checking our various jobs as bus boys, janitors and dishwashers, I opted for a job on a turkey farm in Winnebago, Minnesota for \$50 per month with room and board.

After working for six months, I went back to Minneapolis. Somewhere along the line I was reclassified 1-A and my number came up. After being called, I was told it would take 90 days to finalize my papers for induction. I did not want to wait this long, so I volunteered. I felt this was a chance to prove myself as a loyal American. I know for a fact many of us were very happy for the opportunity to serve our country during this crucial period.

Many of us who were brought together at basic training would be replacements for the 442nd infantry regiment. We heard and read many favorable accounts of the 442nd, and we were proud to know that we were to become a part of this legend. November of 1944, I sailed on the Queen Mary for Europe to become a replacement. When I joined the 442nd in France, I was appalled to see the third battalion decimated to a point where only a handful of men were left on duty. I was assigned to K Company, which had only 17 men remaining for the fighting complement of 187.

We were told of the injuries sustained during the famous battle to rescue the Lost Battalion on the Texas 36 Division. When we were brought back to fighting strength we sailed for Italy. We were told of a six-month stalemate and were assigned to spearhead the spring offensive. At the conclusion of this offensive, we were given one of the unit's Presidential citations. I was very proud to be a small part of this unit and fortunate enough to accompany the colors back home. We marched down Constitution Avenue where President Truman pinned a unit citation to our colors. I know that this was a unique and proud moment for many of us and will live in my memory for a long time. Many of us came back from the war whole human beings. Many came back wounded and crippled; many never returned. But the war on the battlefield as well as on the home front was won. We cared and fought for America and the principles for which it stands.

I pray today that the leaders of this great nation will not let a thing like the evacuation and, the persecution which followed, happen again to any American. Thank you.

JUDGE MARUTANI: Thank you, very much.

Before I proceed on with the next the witness, I again want to remind you that fire regulations do require that the aisles and the doorways be kept clear. Any overflow -- there are some empty seats I see, please come down and fill the seats. Do not block the passageways. If there's any overflow that this room cannot accommodate, I want to advise you that room 223 is open and is wired for sound.

All right. Noboru Morimoto.

STATEMENT OF NOBORU MORIMOTO

MR. MORIMOTO: Mr. Chairman, and members of the Commission; my name is Noboru Morimoto. I was one of the six children, second oldest, and was 16 at the time we were interned in Tule Lake.

I want to talk to the Commission about my mother's death in camp. It was a very traumatic experience for me and the family. My mother was 46 at the time of her death. The year prior, around April of 1943, she became ill with tuberculosis. At that time, we didn't know whether she was going to make it or not. As time went by, she had regained enough strength to walk about the hospital. I used to go see her quite often and take her for a walk, and she would say to me how much she wanted to be with the family again.

Then on April 4, 1944, she died. When I was told about her death, the shock was so great that I crumbled to the ground. It was a while before I could stand again. We were told by the doctor the reason for her death was because of inadequate and inexperienced help. This was caused by an air embolus during a treatment. At this time, there was a great disruption within the WRA and medical attention was even more inadequate.

Then -- this is after camp -- in January 1949, my life was disrupted again. I was drafted into the Army. At least this time I was given a choice -- Army or prison. I chose the army because I wasn't about to do more time, three and a half years was enough. I was discharged after one year's service due to the economic cutback, and placed on inactive reserve.

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Then soon after the Korean War started in June 1950, I was called back into the service again in September of 1950. I'd also like to say that my three younger brothers were also in the service during the Korean Conflict. After all this, my gut feeling is that I think I got the short end of the stick.

Restitution probably will pay for some property losses for others, but no amount of restitution will replace the loss our family suffered -- even the loss of time for living.

I want to thank the Commission for listening to my testimony. It sort of took the load off my chest. I hope that the Commission will do what's right for us. Thank you.

JUDGE MARUTANI: Thank you, very much.

Yasuko Morimoto.

STATEMENT OF YASUKO MORIMOTO

MS. MORIMOTO: My name is Yasuko Morimoto, and I'm from Mountain View.

To this day, the incident I recall was the body search that I was subjected to at Pinedale Assembly Center. At the age of 14, I still remember it being very degrading, very unfair and I was very angry. I am still very angry. I'm still very angry because when a Caucasian person would ask me about my interned years they would become very defensive, and they did not see the violation of our rights, only as a military necessity.

After that, I chose not to speak to most people about this issue. I just tabled it; they could go ask somebody else.

After the war, I applied to many schools of nursing. Only three would accept me, all the others refused on the basis that

"at this time it is not the policy; it was their policy not to accept any Japanese." So I went to the Los Angeles County Hospital and I graduated there.

My parents did not return to the State of Washington, where we came from, because their homes -- our home -- was ransacked. Somebody had used our house as a chicken coop; all our tools were stolen. A company called the Western Growers Association, who promised to pay for the truck and the crop, never came through; they went bankrupt. They had nothing to go back to. So, my father went to work for the Southern Pacific Railroad on the section gang.

We worked hard; have come a long way. My parents suffered an added experience of internment besides being Asian immigrants in this country. Never did we ever feel disloyal to the United States. We knew what was happening was wrong and hoped that someday it would be recorded in history as a gross error.

Even as recent as seven years ago -- I have four children -- two of them never mentioned it. One said their history teacher said it was a gross error that this happened to the Japanese Americans. One daughter came back and said her teacher said that the Japanese Americans who were in the service in World War II were all sent to the European front because they could not be trusted to go to the Pacific. And she did not tell me until three weeks later. So I sent her back this book and I asked, tell your teacher to read this; it was Dillon Myer's excerpt on how many people went to the Pacific theater and fought for this

country. This person said -- well, she did not even look up. She said, "Well, maybe there were a few, but it did not matter."

As recent as three months ago, I went on a workshop for continuing education for the nurses. And it was called a transcultural health care. They really wanted to discuss the Vietnamese but there was nobody there who knew anything about it, or nothing else to make it a workshop. So they zeroed in on World War II. I heard the same thing. "You couldn't be trusted." "We couldn't help it." And no matter what I said, they felt it was the right thing at that time. They asked me what it was like to be in Tule Lake, especially after the loyalty situation, which we did not sign because we thought that was a stupid question to ask when you're under duress, behind barbed wire. It was like living in a ghetto with a ghetto situation. You have authorities around you, you have a ghetto situation with trouble brewing, and it just disrupted so many families, caused such hard feelings. And I can only blame the WRA for the situation. Thank you.

JUDGE MARUTANI: Thank you all, very much.

The next panel: James McEntee, James Purcell, and Mrs. Emerald Hulderman.

MS. MORIMOTO: One thing more. I have here something written by a Sansei, two songs. I would like to submit them to the Commission.

JUDGE MARUTANI: Sure.

MS. MORIMOTO: I would really like to read one of them, okay?

This is called "Fewer Dimes" by Peter Horikoshi.

"We were forced to leave our once bright future and all our hopes behind.

Order to evacuate within three day's time.

What once cost us many billions, we sold for fewer dimes.

Can you repay \$110,000, shattered in the past, and you want to make them seem so small. Do you really regret?

You want to forget.

We cannot let this happen again.

In the winter of '42 you moved our people east, to fruitless land, to heartaches and disease. We had to leave our homes, we had no where to go.

We felt so alone. Wouldn't you?

We felt so alone. Wouldn't you? •

The Issei have had to struggle since they come to this land.

The Nisei fought for something they could't fully understand.

Now we are trying to reveal what you tried to conceal.

This is how we feel. Are you real?

This is how we feel. Are you real?"

Thank you.

JUDGE MARUTANI: All right. We'll start with James McEntee, Director, Human Relations Commission, County of Santa Clara.

PANEL ON HUMAN RIGHTS AND REDRESS

STATEMENT OF JAMES MCENTEE

MR. MCENTEE: Yes, my name is James McEntee, the Director of the Human Relations Commission of Santa Clara County. And I am here representing that organization. However, I am also here as

an individual who was living during World War II and can vividly remember what took place on December 7, 1941. And then again, what took place on February 19, 1942, with the signing of Executive Order 9066, and the imprisonment in which fellow Americans lived for the next number of years.

My testimony today is from my own experiences and also with those of Japanese American friends and acquaintances who were incarcerated and who I have been in contact with over the years. The results of these actions are still being felt by our country, and it is time that we tried to correct the harm that has been done over the years.

I was born and raised in Oakland, California. I lived in the northwest part of Oakland, was happy to see the mixture of races and nationalities in our neighborhood. We had a number of Japanese American neighbors and Japanese American business people in the area. They were fully part of the community and gave a real example to the community; number one, of being very strong families, their life centered around the family, their examples of hard work, and they were examples of commitment to the education of their children.

As children, we were shocked when these fellow Americans, our friends, were almost instantaneously removed from the area in the dark of night, as if they had committed some heinous crime. We found this very hard to understand. They were with us one day, the next day, they were gone and we never heard from them again.

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I understand that politically there was a great deal of anti-Japanese sentiments in California. However, the total community did not share these sentiments. These were the sentiments of certain special interests, and it is to the shame of the nation that a limited number of voices were heard by a country's president and national leaders.

The immediate neighbors or friends were not for such exclusion of Japanese Americans. Many feelings erupted immediately after Pearl Harbor but they were quickly analyzed as being emotional reactions and among friends and neighbors reason prevailed, although among our leaders it did not prevail.

Right across the street from me, 57th Street in north Oakland, there was a Japanese family. Living right next door to them was an old country German family. Both fine examples to our community. The Japanese American family was summarily moved out and sent to Tule Lake. There was never any mention of incarcerating the German family. The fact that such distinction remained shows a racist nature of Executive Order 9066. This racism has continued to affect our fellow Japanese Americans, and reparations should now be made to them.

The imprisonment of Japanese Americans had severe consequences. The family who lived on our block had a shoe repair business, was able to make a comfortable living, providing for the needs and for the education of their children. Week after week, the store was emptied of all equipment. The family was never heard from again.

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Another family whom I know was in the farming business. They were helped not by any government agency but by kindly friends in the farming community who maintained their land and equipment for them so, that in 1946, they were able to return to San Jose. Others did not fare as well.

Another family, actually the family of the chairperson of our Commission, was relocated immediately after Executive Order 9066. They were separated and sent off to a number of different camps. An infant child was sick at the time. He was removed from the family and not reunited with the family for about three months. At no time were they informed of his whereabouts, how he was, whether he was dead or alive, when he would return. The father of this family was very politically involved in Los Angeles. Among the Japanese community he was known as the mayor of Los Angeles. They had to move to San Jose he was never able to return to that stature in the community.

In the last number of months, I have talked to many Japanese American families. They have all been very reluctant to speak about the experience of the camp. They try to block it out almost as a bad dream that is left forgotten.

I had a like experience a couple of months ago when the Ku Klux Klan decided that they would try to recruit in San Jose. We objected to this. In talking to a number of members of our Black community, they had the same feeling. It was very hard to deal with; it was a bad dream, it brought back a lot of experiences.

I want to commend the people who are here today who, for the benefit of this country, and to set the record straight, have gone

into the past and have expressed themselves -- have shared their emotions and their feelings. And I hope I can express my solidarity with them this day.

The internment of Japanese Americans during World War II is more than a bad dream. It is a reality that has happened, which never should have happened. Hopefully, reparations can be made to those who suffered through these years of unlawful, unconstitutional imprisonment.

I call upon you to ask for appropriate reparations to these families who suffered such injustice. If one person's civil or human rights are violated, we rush to make reparations to them. But now when a whole generation have had their rights violated by what is the unconstitutional actions of our Government, then the government should make reparation to them.

President Ford, who rescinded Executive Order 9066 in 1976, 30 years late, said, "An honest reckoning must include a recognition of our national mistakes as well as our national achievements. Learning from our mistakes is not pleasant. But a great philosopher once admonished, 'We must do so, if we want to avoid repeating them.'" The internment of Japanese Americans in 1942 was a national mistake. Let us make reparation to those who suffered as a result of these mistakes.

I'd also like to submit, for part of the record, a resolution passed by the Human Relations Commission of Santa Clara County calling for reparations. The Human Relations Commission urges the Commission on Wartime Relocation and Internment of Civilians to petition Congress to grant monetary reparations as an act of

honest reckoning for injustices and wrongs perpetrated on them as a result of Executive Order 9066.

Also, another resolution which was passed by the Board of Supervisors of Santa Clara County, which I believe is already a part of your record -- I will not read from that.

And, finally, a resolution which was passed unanimously by the California Association of Human Rights Organizations, meeting in Monterey, California on May 29, 1981, in which this statewide organization, representing all the human relations commissions of the state, calls upon the Commission to propose an adequate form of monetary redress for those individuals who suffered the injustices and hardships resulting from our government's actions in 1942. Thank you, again.

JUDGE MARUTANI: All right. We will next hear from James Purcell, a member of the California Bar.

STATEMENT OF JAMES PURCELL

MR. PURCELL: Mr. Chairman, members of the Commission. My name is James Purcell. I have practiced law here in San Francisco for 50 years.

The late Saburo Kido and I were close friends from 1931 on until his death. I was asked to come here by the Japanese American Citizen League National Committee for Redress to see whether I could cast some assistant light upon the question of damages and the question of reparations.

It was in February or possibly late January of 1942 that I received a telephone call from Saburo Kido. He was in Sacramento and there were rumors that the civil service employees of the

State of California were about to be suspended. They had been required to fill, by the state personnel board, in accordance with a concurrent resolution of the state senate and a resolution of the state personnel board in January, to fill out some questionnaires, about 75 questions. I have a duplicate copy and photocopies for the Commission and will lodge it with your staff.

The reason that Saburo Kido called me, he told me, was that he was unable to secure a lawyer who was willing to meet with a group of civil service employees of Japanese ancestry to discuss a resolution, on the problem. So we went up there and we had the meeting. In February, they were advised not to report for work. I have a copy of that likewise which I will lodge.

On April the 2nd, the state personnel board adopted a resolution instructing all state civil service employees of Japanese ancestry were suspended and that charges were to be filed against them. The charges were filed against them, and they were accused of such things as speaking Japanese and writing Japanese, associating with Japanese, like their father and mother, belonging to the Buddhist church, dominated by the rulers of Japan and enthusiastically indoctrinating these civil service employees in their childhood. And I have a set of the -- one of the original and copies of the charges which will likewise be lodged with your Committee.

JUDGE MARUTANI: That will be received.

MR. PURCELL: Thank you.

We felt that there was no chance of the state prevailing

upon the charges that they lodged. But in the meantime, General DeWitt issued his famous orders of exclusion and segregation in concentration camps. And another one of my clients of Japanese ancestry was incarcerated at Tanforan.

I grew up at Folsom prison. My father was a guard there. I know a prison when I see it and Tanforan was a prison with watch towers, guns and guards. When I went to see my client, I was escorted to his palatial living space which was one horse stall, now occupied by a man and wife and two children. I was escorted there by an armed guard and found them living there with horse manure on the wall of the stall whitewashed over. I couldn't believe that American citizens could be treated that way.

As I say, we anticipated that we'd have no difficulty meeting the charges as they were originally filed. But on May 22, 1942, supplementary charges were filed stating in essence that these people were no longer available to do the work. And so the responsibility is directly that of the United States because they are the ones who issued the order for the use of the concentration camps and the incarceration of these people of Japanese ancestry and Japanese aliens.

When I came back from Tanforan I decided to file a petition for a writ of habeas corpus. We filed it on behalf of Mitsuye Endo who was a client of mine but whom I've never met. We didn't get very far in the District Court of the United States. They thought we were impeding the war effort, that's what they told me. And one of my friends from college who was then in the

Adjutant General's office on DeWitt's staff, said "one of the ways of solving our problem with you, Jim, is to induct you." I said, "Well, you'll have an easy time of finding me. It will either be in the brig or the hospital."

The District Court denied our petition for Writ of Habeas Corpus, so we appealed to the Circuit Court of Appeals. The Ninth Circuit Court of Appeals, as it was known at that time, certified the question to the United States Supreme Court, so we skipped the Court of Appeals. But it was after one year that a petition for habeas corpus, which is supposed to issue instantaneously, practically; was one year before the judge ruled that he wasn't going to issue it. We argued the case before the Supreme Court in October of 1944. And in December of 1944, the court issued its ruling. Let me read a couple of excerpts from it.

"We are of the view that Mitsuye Endo should be given her liberty. In reaching that conclusion, we do not come to the underlying constitutional issue which have been argued, for we conclude that whatever the power of the War Relocation Authority may have to detain other classes of citizens, it has no authority to subject citizens who are concededly loyal to its leave procedure." And Mitsuye Endo had been admitted by the United States attorney to be a loyal citizen.

Again, Douglas said in speaking for the court, "A citizen who is concededly loyal presents no problem to espionage or sabotage. Loyalty is a matter of the heart and mind, not of race, creed or color. He who is loyal is by definition not a spy or a saboteur."

And Justice Roberts, concurring, said, "An admittedly loyal citizen has been deprived of her liberty for a period of years. Under the Constitution, she should be free to come and go as she pleases. Instead, her liberty of motion and other innocent activities has been prohibited." In conclusion, he said, "She should be discharged." They were still suspended, however. And it was not until September 28, 1946 that the Personnel Board got around to lifting the suspension and finding all of the charges untrue.

But the only compensation they received, because of their inability to perform, were the payments from the date of suspension -- which varied from person to person -- to the date of evacuation when they were no longer available to do the work.

And so, you can start out by measuring the damage that was done to Mitsuye Endo by the fact that she was deprived of her wages, with the exception of \$64, from the date that she was suspended until she was able to get back with the suspension lifted in 1946, plus the loss of the additions to her pension rights, the loss of her addition to her health rights -- incalculable losses. I have a set of these also for your record, if you will accept them.

JUDGE MARUTANI: Mr. Purcell, what is that -- when you say I have a set of these?

MR. PURCELL: Oh. I have a set of the findings, the notice of the decision for a portion of the group that we represented. We represented about 100 civil service employees. Together with the findings of facts and the conclusions.

JUDGE MARUTANI: That's the decision of September 28, 1946, sir?

MR. PURCELL: Yes, sir. Before the State Personnel Board of the State of California.

JUDGE MARUTANI: While I'm at it, just so I have the chronology correct, so that we may understand. The Mitsuye Endo decision came down in December of 1944?

MR. PURCELL: It came down the day after DeWitt lifted the evacuation order.

JUDGE MARUTANI: And it took until September 28, 1946, when they implemented?

MR. PURCELL: That's right, Mr. Chairman.

SENATOR MITCHELL: Do you have the losses of that date?

MR. PURCELL: As of that date, for her, she was only earning \$100, or a \$115 dollars a month. For her, it came up to some \$7,500 or something of that nature.

But in addition to that, let me say this: great wrongs mean great rights. When an individual does something wrong, he has to pay for his mistake or his error or his misdoing. I've always taught my children, you have to pay for your mistakes. If you do something wrong you have to pay for it. And a great nation should follow the same precept. When it does something wrong it should pay for it. And the pay should be commensurate with the wrong. And so I say to you, I'm not going to recommend any particular amount but I say it should be a substantial amount, and it should be liberal and should be many times the actual salary loss.

It's customary in this country when someone is falsely imprisoned and he gets out and he has proved falsely imprisoned, it's customary that the legislative body of the state where he

has been incarcerated pay him for his lost time and his imprisonment, the humiliation, the disgrace. And that should be done here.

Thank you.

JUDGE MARUTANI: All right. The next witness is Mrs. Emerald Hulderman.

STATEMENT OF EMERALD HULDERMAN

MRS. HULDERMAN: Mr. Chairman and Commission members; my name is Mrs. Hulderman, and I wish to thank you for letting me appear before you. I am here to personally submit written and oral testimony from persons well-qualified to speak on the matter before this Commission and for one or another reason cannot be here today. Number one, written testimony consisting of 17 pages and cover letter from Karl R. Bendetsen. Please enter it into the record if that has not already been done.

Number two: Oral testimony consisting of one 60-minute tape of Mr. Shonin Yamashita's experiences during his continual residence in the United States from 1923 forward. Incidentally, he arrived at the age of 17. Testimony is given as to the Immigration Act of 1924, the pre-war years, the actual war years during the evacuation and a small amount of post war experiences and opinions. I would like to request that this tape be transcribed and entered into the record. The first female voice on the tape is that of Mrs. Rachel Kawasaki and the second female voice is my own. Mr. Yamashita is identified on the tape and therein gives his specific permission for me to submit it to this Commission. Since Mr. Yamashita's command of English is somewhat better in the written form, I am also presenting a booklet

consisting of 41 pages of his written testimony.

Mr. Yamashita was 36 years old at the time of the evacuation in 1942, which fact, I believe, gives him a good perspective of the events. Many people coming forward to testify, myself included, must, of necessity, view the war years against their subsequent life of comparable affluence. To do so denies the fact that many millions of people of all races and creeds suffered through the great depression and the post-depression years before the war.

An accurate account of the evacuation proceedings should include more testimony from persons who were adult victims of the economic hardships of prior years.

I was eight years old in 1941 when World War II began. I remember very well my family being split up, with my father and uncles serving overseas and both of their families moving in with my grandparents in order to make ends meet, with the able-bodied bread winners removed from the family.

Three families living under one roof experienced the shortages of meat, sugar, coffee, eggs, gasoline and so forth, and the rigors of rationing. It is my contention that life was pretty harsh for civilians of all races, creeds and colors before, during, and after the war, up to the late 1940's. The vast majority of those persons of Japanese ancestry, both alien and citizens, had little or no property to dispose of before they evacuated on their own or went to the relocation centers. Life was grim for most of them and work was impossible after the Japanese attack on Pearl Harbor. These people were innocent victims of a situation which pitted other people against them.

And from December 7, 1941, up to the evacuation, some three months had elapsed, during which time they had suffered enormously at the hands of the civilian population.

Was the United States Government to let these people lose their leases, get evicted from their dwellings, be boycotted by the unions, fired from their jobs and become otherwise maligned? Even though the rule was economic hardship for these persons, an account appears on this submitted tape of an owner of a large citrus packing house who conducted business from the camp at Poston No. 2, received special permission to come and go and to travel at will. He profited well from the conduct of his business, so well, that he paid \$850,000 in federal income taxes.

In closing, I trust that the members of this Commission will constantly be reminded that events of World War II should be viewed by standards and conditions of the time and not by 1981 standards. Thank you.

JUDGE MARUTANI: Insofar as Colonel Bendetsen's statement, whichever one that is, it will simply be noted that you will submit that and as of this point we are not receiving it into the record. I have no idea of what it is, what relevance it may have. With that, I'll open up to any questions.

DR. FLEMMING: First of all, I'd like to indicate to Mr. Purcell how much I appreciated his testimony. That was a very brief but very helpful summary of the evolution of one aspect of this problem and it's the most helpful summary I've heard.

Mr. McEntee, I noted that you are director of the Human Relations Commission of the County of Santa Clara. What, just

briefly, are the responsibilities of your commission? For example, does your commission have the responsibility for investigating complaints relative to discrimination in the area of employment, in the area of housing and so forth?

MR. MCENTEE: Yes, we do. We have a general responsibility towards affirmative action and also the investigation of complaints of discrimination. I also recognize you, Dr. Flemming, as the head of the United States Commission on Civil Rights, and we do cooperate very closely with that organization.

DR. FLEMMING: Well, I know your commission and other similar commissions are very, very important as far as the whole civil rights area is concerned.

Do you operate under state law or under a county law?

MR. MCENTEE: We operate under a county ordinance but in cooperation with the state and federal agencies.

DR. FLEMMING: I noted that, right at the beginning, that you were commenting on the issue that the Congress has asked us to address. You said that the results are still being felt of the action that was taken during World War II. We have received testimony here and in Los Angeles which points up very clearly the racial discrimination to which members of the Japanese American community were subjected prior to the war. And, of course, there is no question in the minds of any of us about the fact what happened following Pearl Harbor was a manifestation of racial discrimination directed against an entire community, using that, community, in the broad sense.

We have also listened to testimony where persons narrated the experiences that they had after coming back from the camps in terms of trying to obtain admission to educational institutions, trying to obtain jobs and so on. It's very, very clear from that testimony that again they were being subjected to manifestations of racism.

Now, as I've listened to the testimony in Washington, in Los Angeles, and here, as you've probably gathered by now, I have been, to some extent, relating this testimony to my responsibilities as a member of the U.S. Commission on Civil Rights. And I would like to ask you if you, in connection with your everyday activities at the present time, are experiencing discrimination against members of the Japanese American community. And if the answer to that is in the affirmative, in your judgment, is there a relationship between the intensity of that discrimination and the actions taken by our government against the entire community during the World War II period. In other words, is there a carryover?

MR. MCENTEE: I feel there is a carryover from a number of points of view. Number one, an action such as this just doesn't disappear.

Number two, a thing I've noticed, and I try to keep an eye on, just within my own family, is daytime television and what you get on the old movies. The kids will turn on an old movie, and it will bring back just a whole lot of things of these years, you know, the movies made in 1941, '42 in those periods of time; and I feel that there are still people in my age category who are still around to remember those days and a number of whom remember

the propaganda and so forth that went on in that period of time and is passed on through these movies to their children.

We had an experience in 1977 at our county fair, which is actually a very excellent county fair. Those who go to it at the present time will notice posted all over the place signs of non-discrimination. Those are posted there because in 1977 Japanese American youth were being kept out from participating in any of the games in the carnival area at the fair. Now it's hard to say if that ties in with 1946, but I think that it's if there's a tie in, a whole group of people were stereotyped and that stereotype has continued on, and a whole lot of things tie together to bring about some of that discrimination.

We have had some employment discrimination charges. I think that people will always point out the number of people who have been very successful after and granted there are the Japanese Americans who have been very successful. The congressman from our area and our former mayor, Norm Mineta, has gone through this, has been successful. There are many other successful Japanese businessmen, of course.

But at the same time, there are a number of people that I know of who have never recovered from the results of that experience between 1942 and 1946. And I feel that it's not simply -- always simply -- a matter of outright discrimination of employment, but its the types of things they did not get into, or they do not push to get into, simply because they still suffer from that.

DR. FLEMMING: Do you -- is there discrimination in the area of housing, as of the present time?

MR. MCENTEE: I could not give a definite answer to that. We have a serious housing problem in the county, and the biggest discrimination is against children in our county. But I could not say, I do not have any statistical information on whether Japanese Americans are discriminated against.

DR. FLEMMING: What action was taken relative to the county fair incident to which you refer?

MR. MCENTEE: We met with the fair association and a contractor -- this was a contractor who had contracted that carnival area, and came to an agreement of one, the posting of the signs; two, reparation in the form of free tickets, a large number of free tickets, would be made to specific Japanese young people who could be pointed out as being discriminated against. And we can't say that it is definite, but the contract was up that year and the contractor who had the contract that year has not been back to that fair.

DR. FLEMMING: That was 1977?

MR. MCENTEE: 1977, yes.

DR. FLEMMING: Thank you.

JUDGE MARUTANI: All right. Before I close, I'd like to pay a tribute to you, Mr. Purcell. As a law student, I had heard much about you and read about a number of cases in which you'd been involved, and I, since as a law student, I've held you in high respect. It's a pleasure to meet you, sir.

MR. PURCELL: Thank you.

JUDGE MARUTANI: Thank you all again.

I understand that the next presentation involves a slide

presentation, is that correct, among other things? All right.
And is that in conjunction with any statements?

MR. NAKANISHI: Yes, sir.

JUDGE MARUTANI: All right. Well, why don't I just go ahead and announce the entire program as to the next presentation: Tanforan Assembly Center, Tsuyako Kitashima, Richard Nakanishi, this is a JACL slide presentation. It will include in this entire presentation: Santa Anita Assembly Center and Amache Relocation Center, Lester E. Suzuki; the Heart Mountain Relocation Center, E.W.J. Schmitt; Minidoka Relocation Center, Howard Watanabe; Topaz Relocation Center, Tom Misawa, Minoru Tamaki; Tule Lake, Larry Shinagawa. I guess that covers it.

Are you going to first present oral testimony before we go to the slides? I'm not quite clear.

MR. NAKANISHI: I believe we're going to follow the format as presented on your agenda. From what I understand, Mrs. Tsuyako Kitashima will be speaking first.

JUDGE MARUTANI: All right, before we get to the slides?

MR. NAKANISHI: Yes, sir. The slide is just my portion of your program.

JUDGE MARUTANI: All right.

ASSEMBLY AND RELOCATION CENTERS: CONDITIONS AND EXPERIENCES

STATEMENT OF TSUYAKO KITASHIMA

MRS. KITASHIMA: Honorable Chairman and Members of the Commission. My name is Tsuyako Kitashima. I want to thank you for allowing me to get a few frustrations off of my chest. The time I am allotted will not permit me to tell you the three

years and four months of psychological trauma and bitterness I experienced in a concentration camp.

I, as an American citizen, was put in a concentration camp while German and Italian aliens were free. I was deprived of basic human rights merely because of ethnic origin. War does not excuse the violation of constitutional rights.

I lived in Centerville, now called Fremont, prior to evacuation. Because we lived near the main highway we were constantly approached by the police concerning the whereabouts of community leaders. At night the police would spotlight our kitchen window. Whether this was an act of trying to annoy us, I will never know. However, it was always frightening.

One day when the police stopped by, they noticed a small box of tin on our back porch. On their next trip, the box was gone and they immediately accused my mother of shipping them to Japan. It turned out that my brother, who worked for a Ford dealer, used it to patch a hole in the muffler. His boss vouched for him and we had no further trouble. Under the circumstances, it was impossible to ship anything to Japan. How stupid it was that we burned everything that resembled Japan. Wished we had the guts that the Sansei and Yonsei have today. However, with a bayonet in our back we quietly obeyed.

My experience at the Tanforan Assembly Center was a grim period coupled with frustration and anger. After being searched like a criminal by the military police, I was served my first meal which consisted of two slices of discolored coldcuts,

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overcooked swiss chard and a slice of moldy bread. The humiliation and degradation was too much, and I cried openly in disgust.

If that was not traumatic enough, my mother, three adult brothers, and I were assigned one horse stall. There was manure on the floor and hair from the horse's tail was stuck on the rough walls. For our mattress, we were given mattress ticks and told to fill them with hay. We washed the floors, but we soon found the stench of the manure under the stable unbearable. We spent the days outside and only went inside to sleep at night. The stable consisted of approximately 20 stalls. There was absolutely no privacy. I had to wait until my brothers left before I could dress. There was hardly any room to move around in. I could hear babies crying, family arguments, and the sick coughing throughout the night. It was some time before we had a toilet in our area, so I had to go approximately two blocks to a makeshift toilet, with a cloth hung for privacy.

The surrounding area was always so muddy we used planks to get to it. I got sick with diarrhea during the night and was too scared to be walking two blocks to the toilet for fear the military police would shoot me, thinking I was trying to escape. The only alternative was to use a gallon can. My brother got mad at me because the stench was so bad. I took the can and placed it outside the stall. I had to get up early the next morning to dispose of it before people got up. Can you picture yourself in this predicament?

My mother's arthritic condition became more severe and she was not able to go to the mess hall. My mother's chief concern

was her fear of possible separation from her children. She was one of the old pioneers who survived the San Francisco earthquake and went into farming, working from early morning until late at night, helping to make California a great agricultural state. Evacuation was strongly supported by the rival west coast farmers interested in taking over truck farming. We suffered a great loss.

Executive Order 9066 deprived me of the fifth amendment in that it placed me in a concentration camp without due process of law in a land founded on freedom, liberty and equality. Japanese Americans paid a high price on the battlefields to prove their loyalty to the United States. Their families held memorial services for their sons behind barbed wire fences.

Senator Daniel Inouye, dressed in full captain's uniform, was refused by a San Francisco barber and was told "we don't serve Japs here." Many of us experienced the same discrimination.

I strongly feel that restitution be made, including monetary compensation of at least \$25,000 for losses, damages for false imprisonment and emotional suffering. It has been said that potential costs for restitution would be less than one nuclear aircraft carrier. Let us stop expending money for war efforts. There are so many injustices in this country that need cleaning up. Let us use our money towards safeguarding our Constitution so that this deplorable experience will not be repeated.

Honorable members, and nine members of the Commission, I am 63 years of age, and I wish to advise you that I plan to take

vitamins A through Z so that I may live to see this injustice corrected. Please do not let me get hooked on these vitamins. I thank you for allowing me to testify today.

JUDGE MARUTANI: Thank you.

Mr. Nakanishi, in order to minimize getting up and down, what I thought I would do is complete the oral testimony and then we'll take your slides at the very end. All right?

MR. NAKANISHI: That's fine.

JUDGE MARUTANI: Fine.

We'll move right on to Dr. Lester Suzuki.

STATEMENT OF DR. LESTER SUZUKI

DR. SUZUKI: Okay. Testing, testing. Can you people way back there hear me? I don't want anybody sleeping back there because you cannot hear. I want the White House to hear. I want Congress to hear. Of course, I want you to hear. All right.

Before I do that, I want to give you a copy of my book which has all the information for every camp -- 27 camps, 15 assembly and 13 relocation camps. Because Poston had three, and Gila had two, so there's five over there.

JUDGE MARUTANI: Those relate to the concentration camps.

DR. SUZUKI: That's for you, that's for you, and that's for you.

JUDGE MARUTANI: Let the record reflect that the publication and, incidentally, I see it's autographed. That's an autographed copy of --

DR. SUZUKI: Yes. All the rest of you, it's half price. Come and see me.

JUDGE MARUTANI: -- entitled Ministry in the Assembly and Relocation Centers of World War II, by Lester E. Suzuki. It is certainly appearing relevant and will be received into the record.

DR. SUZUKI: It has information of all the camps, assembly and relocation. If you want to tell your children and grandchildren, why that's a good book to have. Tell them about it.

My name is Suzuki -- not Izuzu, not Honda, not Yamaha, not Kawasaki -- Suzuki, and Lester Eisaburo. I'm the third son of the Suzuki family. And I'm the only preacher that is able to come and testify that has gone through all the trauma of pre-Pearl Harbor, during Pearl Harbor days and pre-evacuation, evacuation to the camps, assembly and relocation and relocation and then after relocation. All the others are disabled, dead or something. The others who came here were too young to be a preacher.

They call me reverend, or doctor sometimes. I was born and raised on the shores of Pearl Harbor. And if I stayed on Pearl Harbor before coming here in my high school days, I didn't have to -- I wouldn't have had to leave, you know, I would have led a normal American life like my brother did, like all my friends and classmates, all the Hawaiians that lived a normal life. Because I moved to civilized California, they put me into exile -- Babylonian exile so to speak -- into God's forsaken desert lands, and also into the uninhabitable marsh lands of Arkansas.

My brother, and all others, lived a normal life all through their lives and still are. My eldest brother was a World War I veteran. My two brothers-in-law served in World War II, the

younger one in the 442nd, fought one of the bitterest battles in Italy, shot to death, the machine fire was so heavy nobody could help him. The other one served in General MacArthur's occupation army in Japan for many years. And my son-in-law's uncle was the head of the language school during the war and taught many hundreds of intelligence men to help shorten the war by two years and save millions of lives. And then my father was hired by Uncle Sam's navy, U.S. Navy, to build Ford Island on Pearl Harbor. I knew that they came after him when he was unemployed. And now, I have another Suzuki at West Point. He is a West Point cadet, within a few years he'll be a United States Army officer.

And so, the Suzuki family has served patriotism -- that's an easy thing to do. And then I sent many, many young men from camp to the 442nd and they never came back. These are the people you say are the possible spies, espionage agents and fifth columnists. They are the ones that you have been talking about. Because of the hysteria and irrationality and temporary insanity, they were sent into Babylonian exile.

Many years, centuries ago, the prophet Jeremiah said these words -- listen to this. I hope Congress can hear this. The prophet Jeremiah was told to stand in the gate of the Lord and tell them these things, listen. "Amend your ways and your doings, and I will let you dwell in this place. . . For if you truly amend your ways and your doings, if you truly execute justice one with another, if you do not oppress the alien, the fatherless or the widow, or shed innocent blood. . . then I will let you dwell in

this place, in the land that I gave of old to your fathers forever." What Jeremiah said is true today as it was then. And God is saying it again and again to the United States Government; we must have ears to hear and to heed it.

You know, when the Apostle Paul was arrested because of the hysteria and rabble rousing of his day, he was arrested illegally. So he said, "Is it lawful for you to scourge a man who is a Roman citizen uncondemned?" And the tribune and the centurion had to admit, he was uncondemned. And he says, "I appeal to Caesar and so he was sent to Caesar. But before he did that, the tribune said, "Are you a Roman citizen?" -- and spoke of how he had to pay a large sum of money for his citizenship. But Paul said, "I was born a citizen."

We were born citizens but Uncle Sam said, no, citizenship is worth nothing. You are not a citizen at all at this time of the war. Most of us were born citizens, we knew no other country, yet they called us possible traitors and thus incarcerated us. The Apostle Paul appealed to Caesar, but we had no Caesar to appeal to. Our Caesar, Franklin Delano Roosevelt, had signed Executive Order 9066 on February 19. We had no one to appeal to in our case.

I served as a minister/preacher before the camp days, during the camp days and through the relocation days, and through the years since; because I was a minister of my people. When the evacuation was planned, a famous anthropologist said to the Government, and he was very much on the inside, "Let's abolish

all organization, and we'll do the organization. We'll tell the people what to do and how to do it." And that plan was very seriously considered, until some of our church officials said, "You can't do that. You can't do that. The church must practice in a normal fashion. The church is the only institution that can function without anything." The church was really the institution that could pick up the pieces and do its job, because all we needed was the people and the Bible. We had the Bible; we had the people. We were the preachers; we could minister out in the desert land; we could minister anyplace we could go as long as we had the people and that's what we did. We had the Bible and the people. Even if we had nothing, we could still carry on the ministry, and we did.

I was an angry, unhappy, and frustrated young preacher. Young, but not as young as some of these Sansei. I was in the thirties; I was an experienced man of the Depression and the pre-Pearl Harbor days. And I had madness, hate, frustration. And I wanted to preach against General DeWitt. I wanted to condemn Roosevelt. I wanted to condemn all those like Earl Warren and Mayor Fletcher Bowron, do you know those people? They were the real rabble rousers that put us in the camps. I wanted to preach against them but God said don't use hate, frustration and all those things inside -- the negative -- use them some other time. Use faith, hope and love and understanding and consideration and reconciliation. And that's what I did.

I knew that when we preached to 3,000 people at the Santa Anita Assembly Center that people were listening. If they heard

me condemning DeWitt and Roosevelt, I knew the FBI would pick me up the next day. So I didn't give them a chance. I didn't give them a chance to do that.

But there were other angry young men. Hate, you know, frustration and depression and one day some angry young men came to a preacher in the mess hall, one of my preacher friends, and he said, "Reverend, come on out, if you know what's good for you." And so they took him out to a lonely spot out by the fence and like a TV, you know, just like the TV today, one strong man held this preacher friend of mine -- he's still living, close to 100 years old -- I heard him talk to me about this -- and they mercilessly beat him to death, almost to death -- he was unconscious. But the last thing I heard, he said, "Reverend, don't forget your glasses." Well, ministers got beat up. I know three of my friends got beaten. Why? Not because they were bad. They knew the anger and the hate and the frustration of people. I knew, I could be just as angry and hateful and frustrated as they were. I could understand why they became angry. But the preachers couldn't tell them, use the anger and hate and frustration. We were trying to tell them, use faith, hope, and love and understanding, conciliation. When we said that, they didn't want us. They beat us to death almost, but maybe they didn't quite get me, I was too fast for them.

When we evacuated, they gave us a family number. And my number of 18292, 18292. Translated that into Japanese, I-ya-ni-ku-ni. Can you understand that? I-ya-ni-ku-ni. It means "hated country," "undesirable country." Yes, my family number gave me

that idea, "hated country, undesirable country." The camps were really undesirable.

I am proclaiming that the evacuation of people of Japanese blood is a moral and ethical and a unique wrong and a sin. You see what Jeremiah is saying, this is a grievous and monumental sin. So my testimony is different. I've got to put theology in it, you know. I have to put in philosophy.

It is a grievous and a monumental sin, and it must have amends to it. You must make amends for it. It is not one wrong among many, but a unique wrong, because we were singled out of all American people (every American people is of immigrant stock except the Indians and the Blacks). Blacks were brought in and the Indians were here originally. But outside of those two, we are all immigrant Americans. Of all the immigrant Americans, we were the only ones thus wrongly treated in any war -- Revolutionary War, Mexican war, French and Indian War, or Civil War, World War I, you know, Vietnam, Korean.

But in World War II, they just picked out the Japanese immigrant Americans. And for that grievous wrong, they must make amends. And God says, it must not only be words, but tangible and sizable redress, that hurts the pocketbook. It must hurt the pocketbook or else you will never feel it.

You may argue that the Supreme Court's decision says that evacuation was wartime necessity, therefore legal. But it also said that detention was illegal. Even for those four years of illegal detention must be considered for redress. There is no end, I can't belabor you with all the facts and figures, because

many, many people have said that. My book has it, read it in your spare time, if you ever have spare time. But there are plenty of stories of the trauma and tragedies of the inhumane evacuation exile. You can read my book, as I said.

But I'm here to proclaim for God that the U.S. Government, in a moment of hysteria and irrationality, had committed a grievous sin and a unique wrong. Not just another wrong, but a unique wrong. If the government does not make amends for this unique wrong, it will do it again because it is an executive order. Some president with a philosophical mind and a mental make-up who says that it's a necessity -- national security, you know, necessity -- he'll do it again. It can happen again, folks. It can have another Earl Warren, another Fletcher Bowron, another DeWitt; it can happen again. John Rankin, too; remember John Rankin? Oh, what he said is a terrible thing, nobody can repeat it here.

As Jeremiah said, "Amend your ways and your doings. If you truly amend your ways and doings, if you truly execute justice one to another, I will let you dwell in this place." And I made a figure of my own; I'm a preacher. All my life I have been a preacher. Ten years of my life disrupted, really disturbed. If I were to have 10 years in our redress, I'd take it. You know, of all the days I spent, 10 years -- you figure that out, 3,650 days. If it were \$100, or \$50 a day, it'd be \$182,500. That's my redress. If it's only \$20 a day, it would be \$73,000. That's my redress. Well, I won't get it but anyway, we can talk about it.

JUDGE MARUTANI: Thank you very much.

Next is Dr. E. Schmitt.

STATEMENT OF DR. E. SCHMITT

DR. SCHMITT: I'm Dr. Elmer Schmitt, a retired United Methodist minister, colleague of Lester's, who saw relocation from the other side, for I was a pastor in the Philadelphia area when these events took place. And really, the reason I'm here this morning, or this afternoon, is to rid myself of a little guilt, because you can tell by my name, Schmitt, that it's of German ancestry. And we were not incarcerated, even though we were on the East Coast, not far from the German area of the war.

Our church became involved in the whole relocation thing. Miss Annie Clo Watson, of San Francisco, spoke in my church and told how the wheels of justice had been turned backward with the evacuation and internment of the Japanese Americans.

All I really want to say is that in breaking up the homes of these people, in depriving them of their land, in breaking up their families, and, most of all, of destroying their self-respect; it was a terrible thing in American history and I hope and pray that the time will come that we can reverse the process, admit our wrong, and do something about it.

I spent a week, only a week, in Heart Mountain because, having become involved in the evacuation process and working with the War Relocation Authority in Philadelphia, I wanted to see how the people actually lived. And my wife and I did see it and were terribly shocked. We were grateful that we were able to help a little, that ultimately another 15, there was already one couple

staying at our home, were relocated to the Philadelphia area through our efforts. And we felt that we had done a little something. But we're grateful now for this opportunity to just express our deep concern about what happened and to offer the prayer that something may be done to set it right. Thank you.

JUDGE MARUTANI: Thank you, very much.

In reference to the Minidoka Relocation Center, Howard Watanabe.

STATEMENT OF HOWARD WATANABE

MR. WATANABE: Members of the Commission; my name is Howard Watanabe. I reside at 15760 Los Gatos Road in Los Gatos. I am a professional nuclear engineer.

I wish to speak from the perspective of a Japanese American affected by Executive Order 9066 but fortunate enough to forego incarceration.

At the time of the Japanese attack on Pearl Harbor, I was an engineering student at the University of Washington located in Seattle. When Executive Order 9066 was issued, February 14, 1942, I immediately returned to my parent's home near Salt Lake City. Although my education was temporarily interrupted, I was fortunate in that I was able to finish my education at the University of Utah, one of the very few universities which would accept Japanese Americans in engineering at that time.

My friends formerly from Seattle were confined in Minidoka, Idaho, some 250 miles from Salt Lake City. During the winter of 1942, I visited Minidoka, and I can still remember the shock of seeing my friends behind barbed wire, those who were in their

comfortable homes less than a year ago. Idaho is a beautiful state with many mountains, pristine lakes and clear rivers. But the Minidoka camp was located in a desolate, desert region of the state. The day of my visit was bitterly cold with a temperature of below zero. As I approached the camp, high barbed wire fences became visible. At the entrance I was stopped by the military police and my car was thoroughly searched for contraband. When I drove into the compound I clearly saw the MP's in several towers manning machine guns belted with live ammunition.

I was appalled at the living conditions. The living quarters were tar-papered shacks, hardly suited for Idaho's cold climate. Families were separated, men in one section and women in another. Food was served in a common mess hall on tin plates similar to those used in prisons.

When I met with my friends, I was overcome with a strange sense of guilt. I was free but by a strange turn of events, they were confined behind barbed wire. Normally, meeting with friends is a joyous occasion. But I remember the meeting in Minidoka as being awkward with a sense of sadness.

When I returned to Salt Lake City, I could not help but ponder some questions. I was free but my friends were not. Were they considered dangerous? What had they done? Were they treated like common criminals? Why were they treated like common criminals? Assuming there were some suspicions, why was there not a fair trial, which was guaranteed by the U.S. Constitution, provided?

These questions are still on my mind. I am looking to this Commission to provide the answer. This concludes my written testimony. I'd like to make one comment on Senator Hayakawa's depiction of the camps as a vacation camp. I would like to invite Senator Hayakawa to spend one year in Minidoka. And if he'll do so, I'll volunteer to be chairman of a fund-raising committee to raise \$25,000 which he could use as spending money. I thank you.

JUDGE MARUTANI: The next witness is Tom Misawa, speaking on the Topaz Relocation Center.

STATEMENT OF TOM MISAWA

MR. MISAWA: My name is Tom Misawa and I was born in San Francisco in 1927. The Bay Area was the only home I knew until on a day, 15 years later, my parents, my sister, and I were uprooted from our familiar surroundings, and under military escort, sent to Tanforan Assembly Center. This upheaval, of course, caused financial and much mental anguish; hardly a unique situation with every individual put into the camps, suffering identical ordeals.

The ride to Tanforan from San Francisco was short. This was a start of a life for my family and I that was hard to believe was happening in the United States. As far as Tanforan was concerned, I am unfamiliar with any educational facilities that they may have had. I personally did not attend any kind of school, formal or otherwise, at Tanforan.

Surviving the initial shock of evacuation; bitching about the bad food, on occasion inedible; waiting in line to use the inadequate sanitary facilities; fighting boredom -- this was

our life until the day we were shipped to Topaz.

The first sight of Topaz was depressing -- a feeling that never left. It was laid out in a square, the square divided into blocks, the blocks consisting of tar-paper barracks further divided into rooms of various sizes. Barbed wire fences and gun towers bordered the entire compound. The locale, a desolate area miles away from the small town of Delta. It was cold in winter, hot in summer; and it was a prison.

My family was assigned to a room; the only furnishing being a coal-burning stove. Cots were brought in by truck and dumped outside, with everybody scrambling to get the better one. Foraging for bits of wallboard and wood, anything salvagable to perhaps build shelves or partitions in the rooms. This was our introduction to Topaz.

Not too long after our arrival in Topaz because of the acute labor shortage, there were requests for workers from farmers all over the state. Two friends and I, thinking this was an opportunity to make some money and escape the monotony of the camp, volunteered. We were accepted by a farmer in Provo, Utah, to top sugar beets. In Provo, we encountered the "Americans Only" signs, the "No Japs Allowed" signs. And more subtly, the cold shoulder treatment -- not being waited on in restaurants, stores, and so forth. Well, to say everybody was hostile would be a mistake. Kind and compassionate people do exist. But hostility did exist to a large degree. One of my companions was beaten. The only reason that the incident didn't escalate into something more serious was probably our youth.

From Provo, Utah, we went to American Fork Utah, to work in a turkey processing plant. If topping sugar beets was cold, back-breaking work, the processing plant was hot and damp and even more tedious than the beet fields. These were the types of jobs that were open to us at that time.

When the processing plant closed, we were taken by truck back to Topaz. It was at this point that I entered school. Our return to camp in late fall was the start of my educational process in Topaz. Having missed school for approximately seven or eight months, it was difficult to get back into the learning process. Making the transition from big city high school, Poly High in San Francisco, to a school where physical equipment was lacking, and even where essential books were non-existent, was very difficult. And while things improved, I cannot help but feel that I lost much education.

On the issue of redress and reparations, I, for one, cannot see anything but direct individual compensation, along with an apology. The two must come together. One without the other would be incomplete.

I understand the cost of evacuation, in a survey by the U.S. News and World Report, has been estimated at \$1 million a day. So to me, any talk of a lack of money is a pure cop-out. Thank you.

JUDGE MARUTANI: On the Topaz Relocation Center, Minoru Tamaki.

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STATEMENT OF MINORU TAMAKI

MR. TAMAKI: Members of the Commission, good afternoon. My name is Minoru Tamaki. I am 62 years old and am a retired pharmacist. I was born in San Francisco and have lived most of my life in the Bay Area. I presently live with my wife in Oakland, California.

Some 40 years ago, at the outbreak of World War II, I was a 22-year-old student in my last year of pharmacy school at the UC Medical Center in San Francisco. I well remember those terrible months of fear and uncertainty following Pearl Harbor when suddenly my right to move freely was taken from me and strict curfew regulations imposed on me. In those dark days I dared to speak only in whispers, every movement felt like a furtive act, like I had committed a crime. I recall with pain how I was unable to look at my fellow students and professors in the eye -- such was my sense of shame and humiliation. I was a young man just beginning my adult life. I suddenly felt stripped of my self-respect and my sense of belonging.

What I found so difficult to bear was that my country had decided that I was not to be trusted, that I was not wanted in my own country. I suddenly realized that I was surrounded by powerful enemies who hated me and it was this discovery, this stigma, that grieved me profoundly. I was bewildered, demoralized, defeated.

My family and I were permitted to stay in our home during these months of curfew and restrictions. Our lives, however,

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(720)

were profoundly changed. I recall how, in great fear, my mother and sisters meticulously went through all our belongings looking for anything "Japanese." I remember them yanking out pictures from our family albums and burning them. We removed all Japanese calligraphy hangings from our walls, even though we could not read them. In short, we tried to deny our very culture and origins. We were constantly reminded that our fear was justified. Verbal abuse was heaped on us.

Under the door of my mother-in-law's tailoring shop, the following note was left and I quote: "This is a warning. Get out. We don't want you in our beautiful country. Go where your ancestors came from. Once a Jap, always one. Get out. Look out." As we became increasingly the target of blind hate, our government failed to come to our aid. Indeed, the government joined in the hysteria by over-reacting, rounding up supposedly enemy agents and, above all, keeping silent about the increasing antagonism against all Japanese Americans. The Government's silence abruptly ended in May of 1942 when we were ordered out of our homes into detention camps.

My family and I were first sent to Tanforan race track. Thereafter, we were sent to a detention camp in Topaz, Utah. Our lives were permanently changed. Prior to the war, my family got together three times a day at mealtime. Because my father had died years earlier, my mother was the authority figure at home and responsible for providing for us. All this, however, was suddenly altered. Meals were served at the central mess hall where we would queue up three times a day. We never had meals

together in our quarters. We often could not even sit at the same table. All sense of family privacy was destroyed. Meal-time ceased to be a time for family conversations. Our family became fragmented. I began to sit not with my mother, brother or sisters, but with friends of my own age. My mother was no longer the authority figure or the provider and I became more and more estranged from my family.

After being released from Topaz, I traveled first to Chicago, then Philadelphia looking for work. Although my skills as a pharmacist were needed during wartime, no one would hire me. I found that our incarceration in the camps legitimized and reinforced the fears that we were somehow dangerous. I finally landed a job in a laboratory in Philadelphia, but my job was limited to taking care of the laboratory animals. Thereafter, I joined the army.

I am here today adding my voice to the voices of others who are demanding reparations for our wartime internment in order to set a precedent that will prevent the same thing from happening again to any other people in this country. The only way, I believe is for the American people to be made fully aware of what we went through nearly 40 years ago, and to warn them that it could happen again. The only way that we can do this is for every internee to receive a substantial cash settlement sufficient to stir controversy and to provoke discussion. A cash settlement is the only way that the message will never be forgotten.

Considering the magnitude of the violation of human rights, a non-monetary apology is meaningless. I ask that this Commission

take this strong position so that justice will be served. Thank you.

JUDGE MARUTANI: Mr. Nakanishi, before moving on to your slide presentation I'm going to ask if there are any question of those who have spoken so far, I mean of the Commissioners, so that we don't lose the train of thought. Any questions?

(No questions posed.)

Then I have one further request of you, Mr. Nakanishi, the Honorable Milton Marks from the Fifth Senatorial District, the Senator is here; I wonder if you would relinquish a few moments to have him present his message before we go on to the slides. All right. Thank you, very much.

Senator Marks.

STATEMENT OF SENATOR MILTON MARKS

SENATOR MARKS: Thank you very much, Mr. Chairman. I thank those for letting me go ahead at this time. I want to, in the first place, thank you very much for being here. I welcome your Commission to San Francisco and I'm glad of having the opportunity of speaking before you.

As you stated, I am Senator Milton Marks, representing San Francisco in the State Senate and representing the area in which you are presently conducting your meetings and representing San Francisco.

Almost 40 years ago, I was in a United States Army uniform stationed on the West Coast. It was at that time that I witnessed the sudden evacuation of a large number of American citizens of Japanese ancestry, many of them friends of mine. Unfortunately,

because I was in the military service, under the same general who issued that order, I was unable to do anything about it at that time.

Those evacuated were not charged with any crime. While we were at war with Japan, we were not at war with Americans of Japanese ancestry any more than we were at war with American citizens of German or Italian ancestry -- although we were at war with Germany and Italy. These German-American citizens, or Italian-American citizens were not evacuated -- only Americans of Japanese ancestry.

Those of us who were not evacuated cannot fully comprehend the trauma suffered by them; loss of their friends, their businesses, their homes. It is a credit to the Japanese Americans that their loyalty to our country remained undiminished and that the record of those who served in the U.S. Armed Forces was unsurpassed.

However, what do we now say to those loyal citizens of a country who were so unjustly treated by their country? Will an official apology change the past for them? Will monetary reparation compensate for the pain and anguish they went through? Nothing we do today can fully bring back those lost years and lost opportunities.

But this Commission, through its efforts to educate the American public of the facts surrounding Executive Order 9066, can assure that loyal American citizens will never again be imprisoned in violation of their constitutional rights.

After all these years, we cannot fully compensate for their

loss. But it is appropriate that we take some action to recompense them, whether monetary or otherwise. And I believe that we should take guidance from the Japanese American community as to what action they believe should be taken; whether it's monetary compensation, an apology, or a statement of principles for the future.

If monetary compensation is considered, I believe that the rest of the United States would feel that such would be appropriate. But Japanese Americans should be in the forefront of making that decision.

In any event, we should make an unequivocal determination that no matter how great the presumed peril, we'll never again permit American citizens who have committed no crime to be deprived of their rights as citizens. We must be firm in our resolve that we are one nation. And we must continue to reassert the principle that if justice is denied to one group of citizens it can be a forerunner of denial to other citizens.

As an American, as a public official, I say: It shall never happen again. Thank you, very much.

JUDGE MARUTANI: Thank you very much, Senator Marks.

All right. We will now see the slide presentation by Richard Nakanishi. And I guess we'll take a seat down there, and they'll be turning the lights off. It will be good to get away from these lights for a while.

STATEMENT OF RICHARD NAKANISHI

MR. NAKANISHI: Mr. Chairman, you're invited to join me down here, and with the audience.

While this is being conducted, I would like to read a resolution that was passed by the Board of Supervisors of San Mateo County in regards to the Commission.

The document is quite lengthy, so I would like to read only two sections of its content as a matter of record.

"Be it resolved, the Board of Supervisors of the County of San Mateo commends the Commission on Wartime Relocation and Internment of Civilians on its official investigation of the events leading to the issuance of Executive Order 9066 and its consequences upon the American citizens and permanent legal residents of Japanese ancestry.

And be it further resolved, that the Board of Supervisors of the County of San Mateo urges the Commission on Wartime Relocation and Internment of Civilians to recommend to the Congress of the United States that an adequate form of monetary redress be awarded to those individuals who suffered the injustices and the hardships resulting from the government's action in 1942.

Dated August 11, 1981. Supervisors: John M. Ward, Jacqueline Speier, Edward J. Bacciocco, Arlen Gregorio, and William J. Schumacher."

I submit a copy of the entire document as part of the record for the Commission.

I would like to continue my testimony on behalf of the San Mateo JACL. I would like to thank the Commission for making it possible for me to represent a membership of 650 individuals who could not be here today to tell their personal stories.

My testimony will be limited to a small portion of the Bay Area and the Tanforan Assembly Center. The testimony will be accompanied by showing of photos taken during the evacuation period.

These photos were provided to me by Dr. Ray L. Ferguson of Burlingame, California.

(Whereupon, slides were shown accompanying the testimony.)

MR. NAKANISHI: The San Mateo JACL was organized on May 11, 1935. And the first elected president was Mr. Saiki Muneno of Pescadero.

In September of 1941, three months before Pearl Harbor, the JACLers participated in the Floral Fiesta Fair celebration; an annual county fair event and paraded with a large American flag through the streets of San Mateo and before the grandstand at the Bay Meadows Race Track. This feat won the group first prize trophy for the parade competition. But more importantly, the Nisei wanted to express their status as loyal Americans in the community where they lived.

The Civilian Exclusion Order for the residents of San Mateo County was issued on May 3, 1942. With the seizure of the traditional Japanese community leadership by the FBI immediately after the declaration of war, the responsibilities of accepting the evacuation order and complying to its instructions fell upon the young and inexperienced JACL leadership.

Amid confusion, shock, rumors, lack of understanding, and lack of comprehension of the evacuation order, the families in the Bay Area prepared to leave the communities they lived in. Most of their worldly possessions were hastily sold at

ridiculously low prices. What could not be sold, stored or given away, was simply abandoned. Cameras, shortwave radios and firearms were turned over to the local police station as prescribed by the authorities.

Civilian Order 35 was specific in the items that the evacuees could carry. The size and the packages were limited to that which could be carried by the individual or family group. On May 8 and 9, 1942, 891 persons from San Mateo County were processed, tagged, and Greyhound-bused to the Tanforan race track.

The Tanforan race track was expropriated by the Wartime Civil Control Administration in April of 1942. Hastily constructed barracks and converted horse stalls became living quarters. The Tanforan compound ultimately housed 8,033 persons during its use. That was the entire Japanese population from the San Francisco Bay Area and was used for five months. Family units with four persons or less were assigned a horse stall. Larger families got the newly constructed barracks.

Upon arrival at the Tanforan, evacuees were issued canvas bags. These bags, they were told, were their beds. These were to fill it with straw. The comment about these bags was, "While you're alive you sleep on it; when you die, they stuff you in it." One evacuee reported, "No amount of whitewash could eradicate the stench of horse manure and urine in the stalls when the ground became damp with rain and the air became humid and hot and in a crowded condition that we had to endure."

One of the severest hardships that everyone had to cope with was the complete lack of personal privacy. Life became a routine

of standing in line. One got good at it or one learned how to avoid it. Whether it was taking a shower, using the toilet or the need of getting a meal.

Americanism is not a matter of the color of one's skin; but the belief in the principles set forth in the Constitution of the United States and the Bill of Rights. The Japanese Americans, the Nisei believed in this truth and took it to heart. And yet, however condescendingly, the evacuees took their incarceration, the vilification they received from the newspaper was a matter of gross character assassination.

The caricatures of the Japanese Americans in camp were tantamount to the cruelest stab in the back by a fellow citizen since the days of Julius Caesar.

You cannot read the caption that was underneath this particular cartoon, and so I shall read it to you. The caption of this particular cartoon, the heading said, "I pledge allegiance."

"Most of the Japs in the relocation center, Nisei or not, keep their fingers crossed when they pledge allegiance to the American flag. It is entirely too difficult to tell a good Jap from a bad Jap to ever take a chance on allowing these enemies freedom anywhere."

The second caricature that I would like to present, the caption to it read, "If the vast majority of the Japs in the relocation centers are allowed to show their real colors, the results would approximate the above. They would prefer their stripes on their flags radiating from the round center instead of the arrangement of the red, white and blue."

The Tanforan Assembly Center and Camp Topaz, the relocation center in central Utah, to which most of the evacuees were shipped, were prisons with armed military police patrolling the grounds and overlooking the compounds from watch towers.

The evacuation and incarceration was conducted under duress for the Japanese Americans. They were no match against the power of the Government, armed soldiers, and an aroused public. Their hardship, their anguish and the helplessness can be exemplified in the case of Mrs. Natsue Furusho. Evacuation came a few days after she had given birth to a child. Uprooted from her home in Irvington, California, she with her family awaiting transportation to the assembly center, this photograph of her was taken. A few days after her arrival at Tanforan Assembly Center, she experienced a massive postpartum hemorrhage and died, leaving a motherless infant.

There was pain and suffering and even death as a result of the evacuation. There was humiliation in being herded like animals into horse stalls for living quarters. There was defamation of character by the media as a result of the incarceration.

There was mental anguish and psychological damages as attested by the many cases of men with broken spirits, nervous breakdowns, suicides, and wards in mental institutions which have not been chronicled in any statistics.

We recommend tax exempt monetary redress for individuals who want it and need it. We also recommend community reparation so that a safe and secure housing and a health care center for invalids can be acquired for the Issei and the Nisei in the

communities they reside in. Time is running out for Issei. Any meaningful reparation is needed now.

I call upon the editors of newspapers across the country, and the broadcast media to take a positive stand for redress and bring to bear all its resources and energy as it would devote to and defend their own right for the freedom of the press.

As Dr. Flemming indicated the other day, after the Commission report is written, there is a third phase to the life of the Commission. We continue despite all the difficulties that we have experienced, we continue to believe in the Constitution of the United States and the Bill of Rights and pledge allegiance to the flag and to the Republic for which it stands. Through the redress, let the nation show it believes in us.

I hope that during these past few days that the Commissioners will understand and comprehend the suffering and abrogation of our civil rights. I hope that the Commissioners will be successful in their endeavors in Congress, or with Congress.

In the current vernacular of my five-year-old son, "May the force be with you."

JUDGE MARUTANI: I want to make sure that every person who had been scheduled to testify is provided that opportunity.

Is William N. Kumai here? A Sansei, he was supposed to testify earlier and I want to give him that opportunity. He's working and he thought he'd be delayed and we allowed him for that. All right. (Not present)

What about Ruth Silver? All right. (Not present)

Incidentally, are there any questions relative to the slide presentation?

DR. FLEMMING: No, except to thank you very, very much.

MR. NAKANISHI: Thank you.

JUDGE MARUTANI: We are tentatively scheduled to have some other public official, namely the Honorable Carol Ruth Silver up here, San Francisco Board of Supervisors. However, I'm going to begin closing the proceedings, and with that I'm going to turn to Dr. Flemming if he wishes to make any final closing remarks.

DR. FLEMMING: I personally would like to express to the members of our staff and to the organizations representing the Japanese American community who have worked so hard on developing the plans for this hearing; my very, very deep appreciation for what you have done.

After the hearings in Los Angeles, I said that those hearings had provided information which had proved to be extremely helpful to me in terms of giving me a new understanding of the issue which the Congress of the United States has asked our Commission to confront.

This has happened again as far as these hearings are concerned. I have said a number of times, both here and in Los Angeles, and I want to repeat it. Namely, that the testimony, from my point of view, is never repetitious. I appreciate the fact there are certain things that run through the testimony, but each time the story is told, it is told in a unique manner. Because after all, for each person, for each family, it was a unique experience.

But also, I would like to say that this testimony is going to be very, very helpful to me as I sit down around the table with my colleagues on this Commission and come to grips with the basic issues that you have presented to us. I think it is important to keep in mind that this is a collegial group. It's a group of people that are going to sit down together and endeavor to arrive at findings and recommendations. This doesn't mean that we're under any compulsion to be unanimous. I hope we will be. But each one of us, of course, reserves the right to take the position that he or she feels should be taken. That's true of any public body of this kind. This is true of the Commission that I have had the honor and privilege of chairing for seven years. We have long, sometimes very intense discussions on issues before we arrive at findings recommendations. We usually do find common ground. But we do not feel under obligation to do that if we feel very keenly on a particular issue as individuals.

But finally, I feel that testimony that has been presented here is going to be a tremendous help to me as an advocate once our report has been filed, and once our findings and recommendations have been made public. Because when I accept membership on a Commission of this kind, I feel an obligation not to terminate my activities with the filing of our report. In many respects, I feel that that is the beginning.

If a report dealing with the basic issue of this kind is going to come alive and is going to be of real help and assistance to this nation in confronting this very fundamental issue, then some of us are going to have to be advocates. And I know that

I will be drawing on the information, the point of view, that has been expressed at these hearings time and time again.

Personally, I feel deeply in debt to all who have contributed to these hearings; and I want to thank you.

JUDGE MARUTANI: Senator Mitchell.

SENATOR MITCHELL: Mr. Chairman, certainly I want to join Dr. Flemming in everything he said. We have completed another landmark hearing here today. The testimony and the long smoldering feelings which have come to light, the words of all of the people who have been in the front row here are going to have tremendous meaning to a nation as a whole.

But I think the record should show that nearly a thousand people have been in this auditorium and have been a part of these hearings. And without the sincere backing of all of you have shown the meaning of the subject we were considering, this hearing would not have been the success I believe it was.

Certainly, you in San Francisco are having a great part in the work of this Commission. Thank you.

JUDGE MARUTANI: First of all, let me take care of a couple of matters that I should acknowledge. One is to the Golden Gate University for providing these fine facilities and for the support it has provided to the Commission staff in various ways, in providing various kinds of facilities; audiovisual equipment, etc. And for the patience and indulgence in letting us run over time last night, I do want to thank the Golden Gate University.

I really don't know what to tell you insofar as my own reaction is concerned, but perhaps I should tell you that it's

the same kind of reaction I had in Los Angeles. For me it's a mixture of anger and grief, of rage and frustration, choking back a lump in my throat, fighting back tears constantly. And I could not help but think throughout these hearings that, I'm sure, that if the members of the Senate and the members of Congress, no matter how cynical, how hard-hearted they might be, if they heard this testimony as we have, I have absolutely no doubt that they would do the right thing.

I want to commend all of you; I know, I understand the reluctance that you have, and I am gratified with the openness with which you have testified, all of you -- both in Los Angeles and here in San Francisco. And I know how difficult it has been for you. I just sort of choke up with you as you're testifying. I want to thank you very much for your support. Good luck; and we move on next to Seattle.

The hearings are now closed.

Would you hold it just a moment? I do understand that the Honorable Carol Ruth Silver has come; she was on her way, and I'd hoped to see her come at any moment through the doorway. And since she has taken the time and trouble -- here she is.

This is, of course, the Honorable Carol Ruth Silver, member of the Board of Supervisors of San Francisco.

STATEMENT OF CAROL RUTH SILVER

MS. SILVER: Thank you; thank you very much. I am most grateful for your being here to hear me; and I do so sincerely apologize. Questions involving refugees have been concerning me all day.

I am Supervisor Carol Ruth Silver, a local elected official here in San Francisco. Testifying as I am at the end of your hearing, I think it's too late for me to say welcome to San Francisco. But I do, instead, commend and thank you for having given San Francisco the very real honor of being one of the locations of your hearings.

I did not, in fact, expect to testify on this matter -- until I experienced the audience here yesterday, listening and feeling and empathizing with the many excellent speakers.

I am not of Japanese extraction, nor have any family or friends of mine have ever been interned in a concentration camp. But we must be reminded by the six million Jews, the hundreds and thousands of gay men and lesbians, and thousands of others interned in German death camps; by the Russian poets and literary giants interned even today in Soviet prison camps and by our own Japanese Americans interned in California. We must be reminded constantly that we cannot stand complacent or ever afford to say, "it can't happen here," or "it can't happen again."

The potential is and continues to be here, as well as everywhere. Civilization, I am afraid, continues to be only a thin veneer masking the defects and baseness of human-kind."

Joining with so many other San Franciscans who have already testified, I deplore the internment of our Japanese American citizens and residents and I join also in urging appropriate reparations in cash for the financial, emotional, and physical losses suffered.

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One caveat, though, I must offer you. There has been some testimony urging reliance on the Social Security system as a mechanism for reparations. I must dissent. Our Social Security system is too much in disarray as it stands -- primarily because of similarly well-meaning inroads on a basically sound pension system to pay for other worthy causes.

The reparations we are talking about are exactly like the tax cuts proposed and passed by our Congress and our president. And I proposed that they will be funded as such. They will be invested in America. They will enrich our economy. They will generate houses and jobs, and they will go at least a little way to right the great injustice. I thank you very much.

JUDGE MARUTANI: Thank you, very much.

That, of course, will be received into the record. Thank you again. We are now recessed.

Whereupon, at 4:30 p.m., August 13, 1981, the Commission on Wartime Relocation and Internment of Civilians hearings in San Francisco, California, was adjourned.

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RESOLUTION OF THE BOARD OF SUPERVISORS
COUNTY OF SANTA CLARA, STATE OF CALIFORNIA

WHEREAS, as a consequence of Executive Order 9066, issued on February 19, 1942, 110,000 American citizens and permanent residents of Japanese descent were uprooted from their homes and incarcerated in barbed-wire concentration camps; and

WHEREAS, during this forced relocation, most of these individuals lost sizeable sums of money as they were forced to give away or sell at depressed prices their homes, businesses and belongings; and

WHEREAS, by taking this action, the United States government committed, by ignoring basic constitutional guarantees, a most grievous offense against American citizens; and

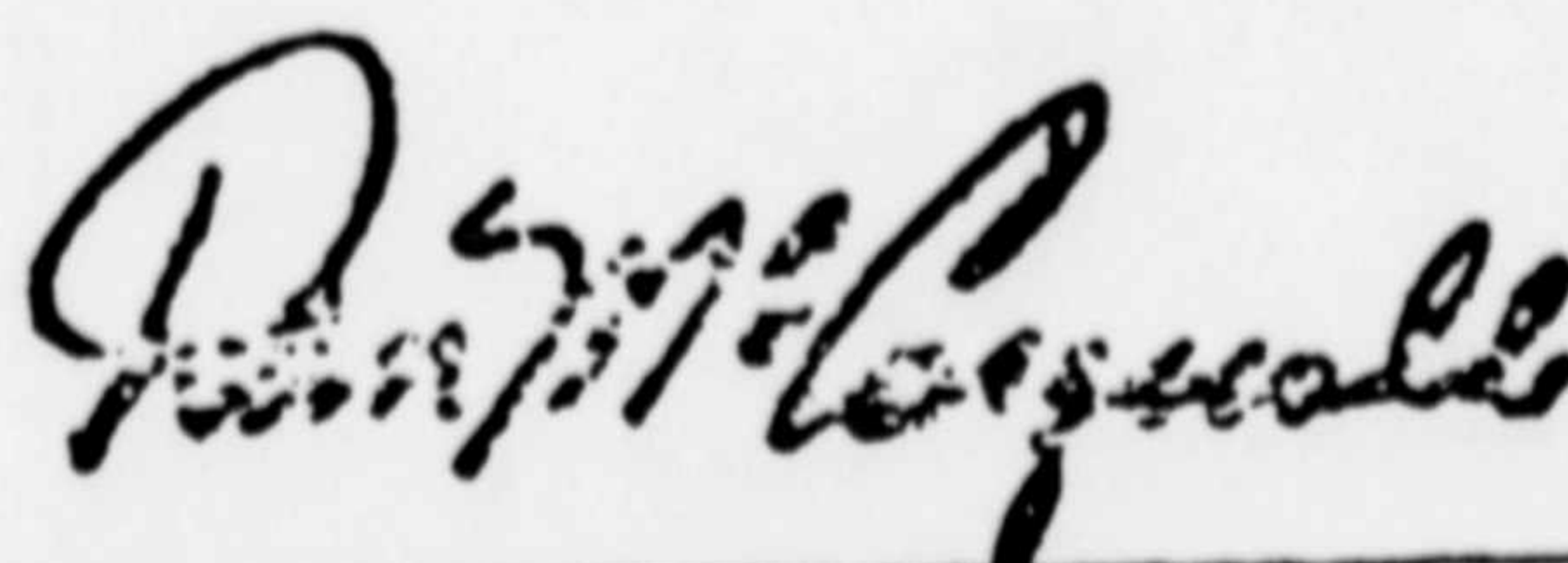
WHEREAS, these violations of fundamental civil and human rights perpetrated under the guise of "military necessity" must be rectified by a meaningful redress, and

WHEREAS, the U. S. Presidential Commission to study the World War II evacuation and internment of American civilians will hold hearings in the Bay Area on August 11, 12 and 13;

NOW, THEREFORE, BE IT RESOLVED that the Board of Supervisors of the County of Santa Clara, State of California, supports the efforts of American citizens and permanent residents and their offspring in seeking passage of laws by Congress granting monetary reparations as an act of "honest reckoning" for injustices and wrongs perpetrated upon them as a result of Executive Order 9066.

PASSED AND ADOPTED, this Thirteenth Day of July, Nineteen Hundred Eighty-one by the following vote:

Ayes:	Supervisors, Diridon, McCorquodale, Lofgren
Noes:	Supervisors, None
Abstain:	Supervisors, Morgan
Absent:	Supervisors, Wilson



Dan McCorquodale
Supervisor, Third District



Zoe Lofgren
Supervisor, Second District

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CALIFORNIA ASSOCIATION OF HUMAN RIGHTS ORGANIZATION (CAHRO)

County Government Center, 5th Floor East Wing, 70 W. Hedding St., San Jose, CA 95110

Ph: 408 / 299-2206

R E S O L U T I O N

#1

WHEREAS, on February 19, 1942, President Franklin D. Roosevelt issued Executive Order 9066, which resulted in the uprooting and imprisonment of all persons of Japanese ancestry on the Pacific Coast; and

WHEREAS, in the spring of 1942, 120,313 persons of Japanese ancestry, most of whom were American citizens, were forcibly evicted from their West Coast homes and subsequently incarcerated in American styled concentration camps; and

WHEREAS, not a single charge of wrongdoing was ever filed against any person of Japanese ancestry residing in the United States during WWII; and

WHEREAS, American citizens of Japanese ancestry and their alien parents, who were legal permanent residents, were never allowed the basic constitutional right or the benefit of a hearing or trial; and

WHEREAS, in addition to the \$400 million in property losses estimated by the Federal Reserve Bank of San Francisco in 1942, there were other immeasurable damages suffered, such as the loss of individual freedom, the destruction of personal human dignity, the loss of income and disruption of careers and the psychological trauma of having been innocent victims imprisoned for three and a half years; and

WHEREAS, the U.S. Supreme Court ruled in four separate test cases that such governmental action is constitutional and thereby established as precedent of law the rights of the government to remove and detain a group of people solely on the basis of race; and

WHEREAS, Japanese American men volunteered from within barbed wire camps to join the 442nd Regimental Combat Team and demonstrated exemplary heroism, courage and patriotic loyalty as evidenced by the fact that the 442nd RCT became the most highly decorated unit in the history of the United States Armed Services for its size and length of service; and

WHEREAS, some thirty-nine years have passed without an official inquiry into the treatment of Japanese Americans in this chapter of American history; and

WHEREAS, on July 31, 1980, President Jimmy Carter signed Public Law 96-317 establishing the Commission on Wartime Relocation and Internment of Civilians to conduct such as inquiry and to recommend appropriate remedies to the Congress of the United States;

THEREFORE, BE IT RESOLVED that the California Association of Human Rights Organizations (CAHRO) commends the Commission on Wartime Relocation and Internment of Civilians on its official investigation of the events leading to the issuance of Executive Order 9066 and its consequences upon American citizens and permanent legal residents of Japanese ancestry; and

BE IT FURTHER RESOLVED that the CAHRO urges the Commission on Wartime Relocation and Internment of Civilians to recommend to the Congress of the United States, that an adequate form of monetary redress be awarded to those individuals who suffered the injustices and hardships resulting from the government's actions in 1942.

Resolution

BOARD OF SUPERVISORS, COUNTY OF SAN MATEO, STATE OF CALIFORNIA

* * * * *

RESOLUTION REGARDING THE COMMISSION ON WARTIME RELOCATION AND INTERNMENT OF CIVILIANS

RESOLVED, by the Board of Supervisors of the County of San Mateo, State of California; that

WHEREAS, on February 19, 1942, President Franklin D. Roosevelt issued Executive Order 9066, which resulted in the uprooting and imprisonment of all persons of Japanese ancestry on the Pacific Coast; and

WHEREAS, in the spring of 1942, 120,313 persons of Japanese ancestry, most of whom were American citizens, were forcibly evicted from their West Coast home and subsequently incarcerated in American styled concentration camps; and

WHEREAS, one of the twelve assembly centers in California that served as a temporary detention camp under the supervision of the U.S. Army and Wartime Civilian Control Agency, was at the Tanforan Race Track in the City of San Bruno; and

WHEREAS, this center housed 8,033 JAPANESE-AMERICANS from the San Francisco Bay Area (891 of which were San Mateo County residents) from April 1942 to October 1942, in unsanitary, crude barracks and reconverted horse stalls;

WHEREAS, not a single charge of wrongdoing was ever filed against any person of Japanese ancestry residing in the United States during World War II; and

WHEREAS, American citizens of Japanese ancestry and their alien parents, who were legal permanent residents, were never allowed the basic constitutional right of the benefit of a hearing or trial; and

WHEREAS, in addition to the \$400 million in property losses estimated by the Federal Reserve Bank of San Francisco in 1942, there were other immeasurable damages suffered, such as the loss of individual freedom, the destruction of personal human dignity, the loss of income and disruption of careers and the psychological trauma of having been innocent victims imprisoned for three and a half years; and

WHEREAS, the U.S. Supreme Court ruled in four separate test cases that such governmental action is constitutional and thereby established as precedent of law the right of the government to remove and detain a group of people solely on the basis of race; and

WHEREAS, JAPANESE-AMERICANS volunteered from within barbed wire camps to join the 442nd Regimental Combat Team and demonstrated exemplary heroism, courage, and patriotic loyalty as evidenced by the fact that the 442nd Regimental Combat Team became the most highly decorated unit in the history of the United States Armed Services for its size and length of service; and



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WHEREAS, some thirty-nine years have passed without an official inquiry into the treatment of JAPANESE-AMERICANS in this chapter of American history; and

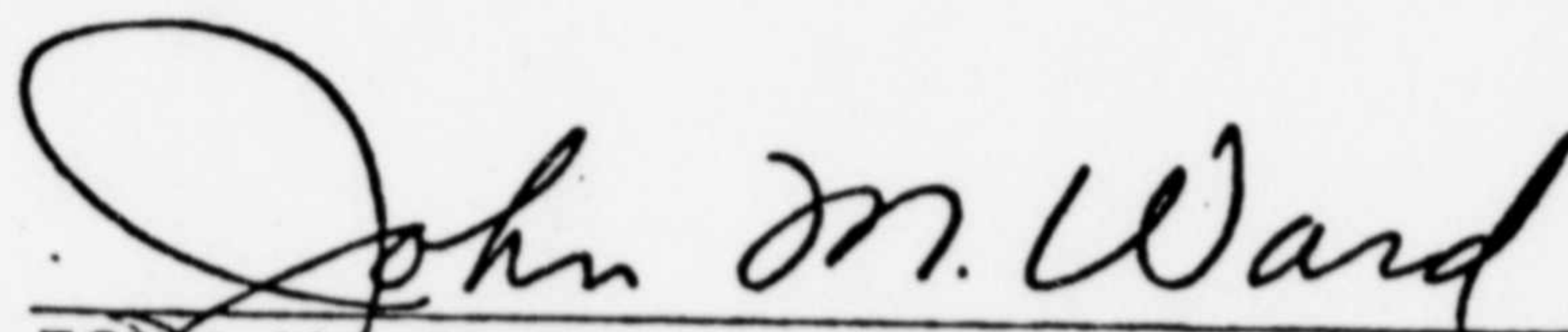
WHEREAS, on July 31, 1980, President Jimmy Carter signed Public Law 96-317, establishing the Commission on Wartime Relocation and Internment of Civilians to conduct such an inquiry and to recommend appropriate remedies to the Congress of the United States:

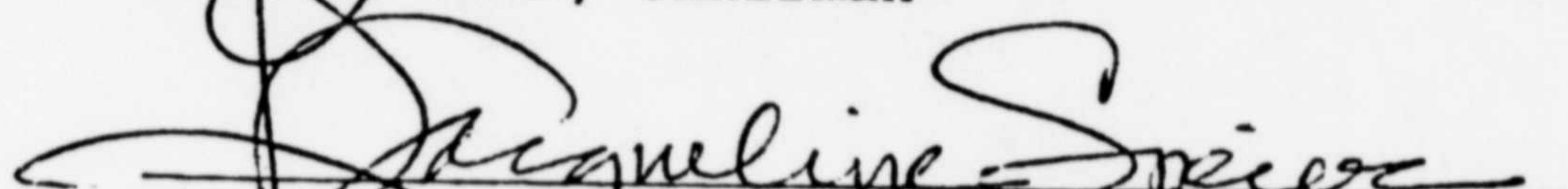
NOW, THEREFORE, BE IT RESOLVED that the Board of Supervisors of the County of San Mateo commends the Commission on Wartime Relocation and Internment of Civilians on its official investigation of the events leading to the issuance of Executive Order 9066 and its consequences upon American citizens and permanent legal residents of Japanese ancestry. and

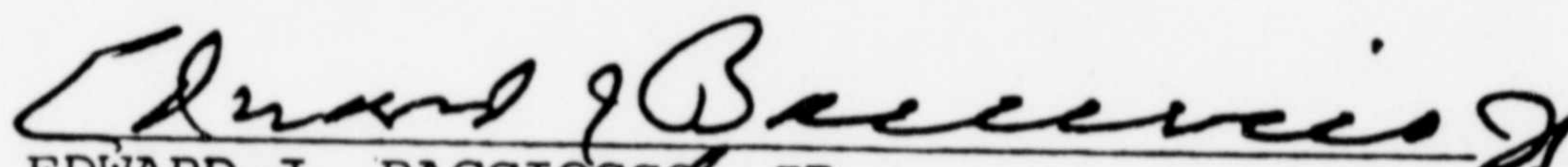
BE IT FURTHER RESOLVED, that the Board of Supervisors of the County of San Mateo urges the Commission on Wartime Relocation and Internment of Civilians to recommend to the Congress of the United States, that an adequate form of monetary redress be awarded to those individuals who suffered the injustices and hardships resulting from the government's actions in 1942.

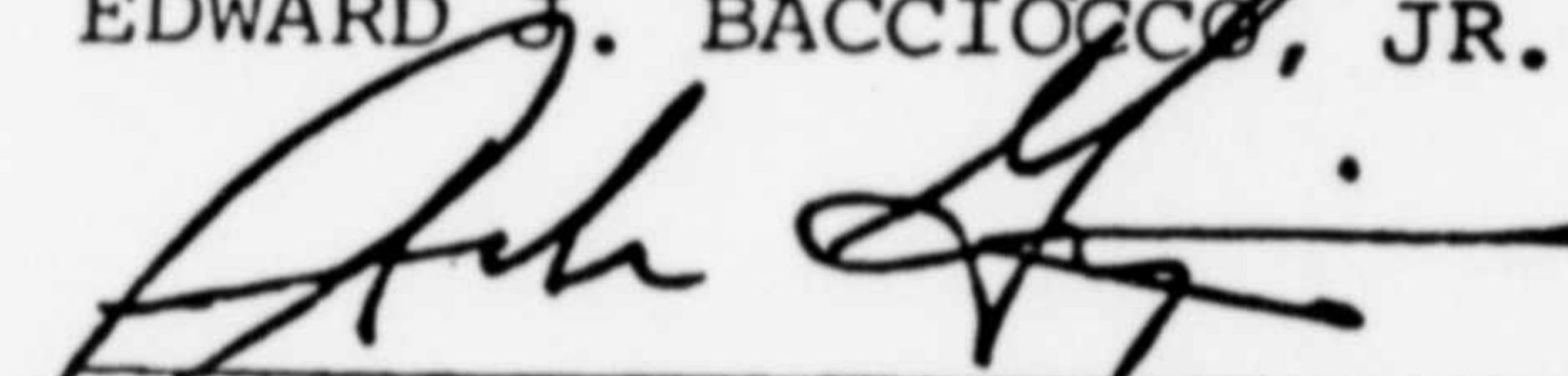
DATED: August 11, 1981

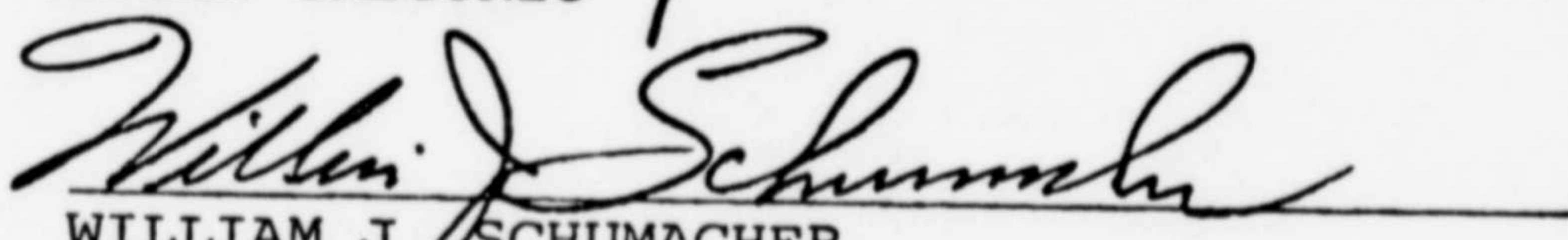
Supervisors:


JOHN M. WARD, Chairman


K. JACQUELINE SPEIER


EDWARD J. BACCIOGGI, JR.


ARLEN GREGORIO


WILLIAM J. SCHUMACHER

The original and validated copy of this document
is at the San Mateo Community Center
502 2nd Avenue
San Mateo, Ca. 94401
(415) 343-2793

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County of Santa Clara
California

Human Relations Commission
County Government Center, East Wing
70 West Hedding Street
San Jose, California 95110
299-2206 Area Code 408

R E S O L U T I O N

BY THE HUMAN RELATIONS COMMISSION REGARDING
INTERMENT OF JAPANESE CITIZENS IN WORLD WAR II

WHEREAS prior to and subsequent to the outbreak of conflict between the United States and Japan in 1942 there was no evidence of any disloyalty toward the United States by her resident Americans of Japanese ancestry; and

WHEREAS on February 19, 1942, President Franklin D. Roosevelt proclaimed Executive Order 9066, authorizing the uprooting and imprisonment of all Pacific Coast residents; and

WHEREAS one hundred ten thousand persons of Japanese ancestry were subsequently, forcibly removed and imprisoned, including over four thousand Santa Clara County residents; and

WHEREAS those constitutional and moral violations did in fact deny the basic rights and guarantees included in the Bill of Rights of the Constitution of the United States; and

WHEREAS the "Commission on Wartime Relocation and Internment of Civilians Act" was enacted and made into Federal Law on July 21, 1980; and

WHEREAS the commission is authorized to collect information and testimony concerning Executive Order 9066 and the subsequent relocation and internment of American citizens and residents during World War II; and

WHEREAS the Santa Clara County has the second largest concentration of Japanese Americans on the Mainland of the United States with over twenty thousand residents of Japanese ancestry; and

WHEREAS by the Human Relations Commission of Santa Clara County, that it condemn the constitutional and moral violations perpetrated against persons of Japanese ancestry residing on the Pacific Coast of the United States during World War II; and

NOW, THEREFORE, BE IT RESOLVED by the Human Relations Commission of Santa Clara County that it would uphold the rights of the Japanese American citizens and residents of the Santa Clara County to have their testimonies heard by the Commission; and

BE IT FURTHER RESOLVED that the Human Relations Commission urge the Commission on Wartime Relocation and Internment of Civilians to petition Congress to grant monetary reparations as an act of honest reckoning for injustices and wrongs perpetrated on them as a result of Executive Order 9066; and

FINALLY BE IT RESOLVED that the Executive Director of the Human Relations Commission appear before the Commission on Wartime Relocation and Internment of Civilians and present this resolution and express the concerns of the Commission.

sr
8-12-81

An Equal Opportunity Employer

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